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THE SEALS, THE TRUMPETS, AND THE VIALS.

RECENT events have directed public attention anew to the apostolic visions in Patmos. This is well ; for the study of prophecy has for some years past fallen into undeserved discredit. The vagaries of modern writers, whose lively imagination and ecclesiastical predilections have led them to propound new and startling interpretations have caused this, partly by leading inquirers to neglect the works of sober-minded commentators, and partly by giving plausibility to the sceptical notion that nothing can be deduced from the Apocalypse but a chaos of discordant fancies. It will now be perceived, we trust, that the events which have taken place in our days are more in accordance with the views of our standard writers, than of the excited propounders of new theories, who have of late years obtained a transient notoriety.

According to the system which appears to us to be the true one, the scenes through which the Redeemer's adherents were to pass, from his ascension to

heaven to the termination of his conflict with antagonistic powers, constitute the subject of this prophecy. These were inscribed in a book or roll, the contents of which were concealed from all created intelligences by seven seals. The Lamb—the object of grateful adoration—receives the book, opens a seal, and develops a scene; he opens another seal, and develops another scene; and so he proceeds till, having opened the last seal, he brings to view, seven angels having seven trumpets. The first trumpet is blown, and certain results ensue; the second trumpet is blown, and other results follow; and so with the whole till, the seventh trumpet being blown, there are brought to view seven angels, having vials containing the seven last inflictions of divine wrath. These are poured out, one by one, till the seventh being emptied, there comes a great voice out of the temple of heaven, from the throne, saying, It is done. Thus the vials are included in the last of the trumpets, and the

trumpets in the last of the seals ; so that the seals include the darkly foreshadowed plan of the divine government, from the time when the Redeemer sat down at the Father's right hand, to the final and complete subjugation of the earthly opponents. The intervening portions of the book are parenthetical and illustrative.

The prominence given to the Roman empire in these prophecies may excite the surprise of some readers, when they observe that its downfall, and the downfall of the kingdoms that sprang from it, are principal features in the interpretations of judicious writers. The propriety of this will however be seen if we contemplate the position which the Roman empire sustained in relation to the Christian church at the time when the apostle wrote, and through many succeeding ages. To the primitive believers the Roman empire was the world ; and the overthrow of the established system of government in that empire was to them the ruin of that formidable organization which, so long as it remained in its existing state, must for ever prevent the triumph of truth and righteousness. Some consequences of the universality of the Roman power are well described by the author of the "Decline and Fall," when he says, "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to

his irritated master. Beyond the frontiers his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. Wherever you are, said Cicero to the exiled Marcellus, remember that you are equally within the power of the conqueror." Now the ascendant paganism was not only sustained by the imperial government, it was incorporated with it, and inseparably connected with all its offices, forms, and arrangements. "The office of supreme pontiff," says Gibbon, "which, from the time of Numa to that of Augustus had always been exercised by one of the most eminent of the senators, was at length united to the imperial dignity. The first magistrate of the state, as often as he was prompted by superstition or policy, performed with his own hands the sacerdotal functions." . . . "The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or private life ; and it seemed impossible to escape the observance of them, without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier were obliged to preside, or to participate. The public spectacles were an essential part of the cheerful devotion of the pagans ; and the gods were supposed to accept, as the most grateful offering, the games that the prince and people celebrated in honour of their peculiar festivals. The Christian, who with pious horror avoided the abomination of the circus or the theatre, found himself encompassed with infernal

snare in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other's happiness." The refusal, however, to sacrifice to the gods," says Neander, "was with many a less crime than their declining, while they showed most conscientious obedience to the government in every thing which was not against the law of God, to pay any of those species of veneration to the emperors which heathen adulation had invented, in building temples to them, offering incense to their busts, and numbering them among their gods. The Christian was sure to give the highest offence when he explained that he had one Lord in heaven, that he could not recognize the emperor as his lord in the same sense as he did God Almighty; and when he would neither offer idolatrous worship of any kind to the busts of the emperors, nor swear by their genius." The empire therefore,—the irresistible, universal empire—was justly regarded as irreconcilably hostile to Christ and his cause; and, as it was within the precincts of the empire that the church was to be found for many successive centuries, the changes which the empire might undergo, and through which it would be eventually destroyed, were deeply interesting, and the legitimate subject for a revelation such as John was commissioned to impart to his companions in tribulation, and in the kingdom and patience of Jesus Christ.

A synopsis of the views entertained by some of the best expositors of the book of the Revelation will doubtless be acceptable to many readers. In the following columns will be found a brief outline of the sentiments of several. 1. Robert Fleming, a puritan minister, who published some pieces in 1701, one of which has been recently re-published, and excited attention by its definite re-

ference to the year 1848. 2. John Ryland, senior, formerly baptist minister at Northampton, who combined with much eccentricity of manner gigantic intellectual powers, and gave his thoughts very much to investigations of this nature, some of which were published in his "Contemplations." 3. Andrew Fuller, who exhibited the soundness of his judgment and the simplicity of his aim, as decidedly in his "Expository Discourses on the Apocalypse," as in any of his publications. 4. Josiah Conder, whose Literary History of the New Testament contains a large amount of information and valuable thought; and who in it has given a brief "Chronology of the Apocalypse," very felicitously expressed. To these are added some remarks, consisting chiefly of quotations from Gibbon, whose profound acquaintance with the history of the empire, and malignant hostility to everything bearing the Christian name, render his testimony, in many cases, invaluable.

Some of Mr. Fuller's preliminary observations are very important. One is that "In tracing the events symbolized by the seals, trumpets, and vials, there is no necessity for supposing that every preceding one must be finished before that which follows it can have begun. It is enough if they succeed each other in the manner of the four monarchies predicted in the seventh chapter of Daniel. The Babylonish empire was not extinct before that of Persia began; nor that of Persia before that of Macedonia began." Another is, that the commencement of the prophecy is to be reckoned not from the time when John saw the vision, but from the ascension of Christ. He illustrates this also by reference to the prophecies of Daniel, who speaks of seeing all the four monarchies rise out of the sea, though at the time, the first of them, Babylon, had risen, and reigned, and was near its end.

R. Fleming, 1701.

J. Ryland, sen., 1779.

- I. WHITE HORSE.
vi. 1, 2. Bow.
Crown.
Conquering.

Christ is here represented going forth upon his conquests over Jews and Gentiles. This seal begins with A.D. 33 or 34, and does not end till the end of time, as to its full completion. But if we reckon it only in relation to the beginning of the next seal, Christ's conquests being darkened, as to the outward view of men, by what follows, we shall see that immediately.

The first seal opens the triumph of Christianity over the pagan religion, and represents Christ upon a white horse, with a bow and a crown, going forth conquering and to conquer.

- II. RED HORSE.
vi. 3, 4. Peace taken from earth.
Men killing one another.
Great sword.

This represents the state of the empire from the time that Nero made war on the Jews, containing the civil wars of Galba, Otho, and Vitellius, when men did so remarkably kill one another, and the wars of Vespasian, Titus, Trajan, &c., beginning with A.D. 66, and ending with Hadrian's wars in 134, or with his life in 138.

Represents the reign of the emperors Trajan and Adrian. Trajan is represented on a red horse, to denote the horrid wars and slaughters of the Jews in his reign, anno 100—138.

- III. BLACK HORSE.
vi. 5, 6. Balances.
Price of provisions.

The third seal begins with A.D. 138, where under the hieroglyphic of a rider with a pair of balances in his hand, to weigh and measure all things exactly, is set forth the excellent reigns of the admirable Antonines. Therefore this seal runs out in the year 180.

This period commences with Septimus Severus. He is represented on a black horse, denoting famine and death. Anno 138—193.

- IV. PALE HORSE.
vi. 7, 8. Death-rider.
Hades follows.
Quarter part killed with sword.
Hunger.
Death.
Beasts.

The fourth seal represents the Roman horse turned pale, and the rider changed from a grave and awful judge to a murderer, so as to be called Death, by reason of his throwing so many into Hades. Where we have a very remarkable account of the state of the Roman empire under the barbarities of Commodus and his successors to Philip the son, with whose death this seal runs out in the year 250.

The opening of this seal begins with Maximinus, the Roman emperor, anno 193—270. Death is exhibited as riding on a pale horse, to denote a concurrence of evils in this reign—of war, famine, pestilence, and wild beasts. This period includes Valerian's reign, and reaches down to Dioclesian, anno 270—286.

A. Fuller, 1815.

There is no doubt of this being meant of the glorious success of the gospel in the early ages of the church, even when it had to encounter the most bloody persecutions. Of this the white horse is the appropriate symbol, (Psalm xlv. 3, 4). I need not show how truly this accords with historic fact.

Great and terrible wars are as naturally suggested by the symbol of a red horse, as the success of the gospel was by a white one. The wars particularly alluded to appear to be those between the Jews and Romans, who having united in persecuting the church, as well as crucifying its head, were now permitted to "kill one another." In the reigns of Vespasian, Trajan, and Adrian, a million and a half or two million of Jews were slain, besides what were lost on the side of the Romans.

A black horse is the symbol of famine, or of a scarcity approaching to famine, by which the necessities of life required to be dealt out by weight and measure, and special orders to be given that nothing should be wasted. Such appears to have been the state of things in the Roman empire for a long time, during the reigns of the Antonines. Tertullian says, the heathen ascribed these calamities to the Christians, because they taught men to despise the gods. The measure here referred to is the *chenix*, which contained the ordinary allowance of corn to a man for a day, and a penny was the amount of a whole day's wages.

The pale horse was the symbol of great mortality. Between the years 193 and 270 there were more than twenty emperors, and at one time thirty pretenders to the throne. Intestine wars must needs produce fame and pestilence, and by destroying men give ascendancy to the beasts of prey. In this manner the enemies of the gospel were visited who continued, with but little intermission, to persecute the church of God.

J. Conder, 1845.

Era of Roman
prosperity.
A. D. 96.
Nerva.

Era of Civil Dis-
cord under the
Pretorian sword.
180.
Commodus.

Era of fiscal
oppression.
211.
Caracalla.

Era of mortality.
248.
Philip.

Gibbon's History does not commence till after this era, but he bears witness to the early spread of Christianity as testified by "the confession, the complaints, and the apprehensions of the Gentiles themselves."

Gibbon says, "The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian are condemned to everlasting infamy. During fourscore years, (excepting only the short and doubtful respite of Vespasian's reign) Rome groaned beneath an unrelenting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period.

Balances, as emblematical of commerce, are peculiarly appropriate as symbolical of a time when everything was purchasable. Successive emperors bought the sovereignty of the pretorian guards, whose licentious fury was, in the judgment of Gibbon, "the first symptom and cause of the decline of the Roman empire." In 189, he tells us, "pestilence and famine contributed to fill up the measure of the calamities of Rome." "Every province was by turns the scene of a Caracalla's rapine and cruelty. The most wealthy families were ruined by partial fines and confiscations, and the great body of his subjects oppressed by ingenious and aggravated taxes."

Gibbon observes that a long and general famine had been the consequence of rapine and oppression, and was followed by epidemics. He adds, "Other causes, however, must have contributed to the furious plague which from the year 250 to the year 265 raged without interruption in every province, every city, and almost every family of the Roman empire. During some time 5,000 persons died daily in Rome." He reckons that above half the people in Alexandria perished; and says, "Could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence, and famine, had consumed in a few years the moiety of the human species."

*R. Fleming, 1701.**J. Ryland, sen., 1779.*

V. SOULS OF SLAIN.
 vi. 9, 11. How long?
 White robes.
 Rest till brethren
 killed.

This period begins with Decius, who began his reign and persecution together in the year 250. The souls of the martyrs are desired to rest patiently, seeing after a little interval their brethren were also to suffer still further under Rome pagan. So that this seal ends with the conclusion of this last persecution begun by Dioclesian, and so expires, A. D. 306.

Opens with the reign of Dioclesian, and was dreadfully remarkable for the severest and longest of all the ten pagan persecutions. This is the tenth and last persecution begun by Dioclesian. From hence a memorable era, called the era of Dioclesian, or era of martyrs.

VI. EARTHQUAKE.
 vi. 12-17. Sun black.
 Moon blood.
 Stars fall.
 Heaven, scroll.
 With mount and
 island.
 Kings, &c., hide.
 Great day of wrath
 come.

God's gracious answer to the prayer of the slain witnesses, in the destruction of Rome pagan, after their cup was made full by the last cruel persecution, is described as if heaven and earth were come to an end. So that this seal contains the great and terrible wars of Constantine against those last tyrants, from the year 306 to the death of the last pagan emperor Licinius, A. D. 324.

Opens with the reign of Constantine the Great, anno 313—337. This sixth seal or period is remarkable for great changes and revolutions, expressed by great commotions in the earth and heavens. No change could be greater than the overthrow of the pagan religion, and the establishment of Christianity.

VII. SILENCE, HALF
 viii. 1—5. HOUR.
 SEVEN ANGELS
 WITH TRUMPETS.
 Angel with golden
 censor.
 Prayers.
 Censor cast on
 earth.
 Voices.
 Thunderings.
 Lightnings.
 Earthquake.

The seventh seal represents the short breathing of the church and peace of the Christians under Constantine, from the year 313, when he first published an edict in their favour, and particularly from the death of Licinius, A. D. 324, to his own decease in 337, immediately upon which the scene alters: and then begins the second septennary of trumpets, which give us an account of the state of the church in relation to the gradual growth and increase of her antichristian enemies, though, in a way also of judgment upon them.

The seventh seal includes the preparation of the seven angels to take their trumpets. The chief use of this seal was to introduce the seven trumpets.

A. Fuller, 1815.

An altar and sacrifices fitly represent the martyrdoms under the heathen emperors. White robes denote the heavenly honours conferred on the sufferers. The answer to their appeal, in which they are encouraged to expect a retribution after a little season and when the numbers of their fellow servants and brethren who should be killed as they were [by the hands of Paganism] should be fulfilled, determines the period to which the vision refers. The opening of this seal would appear to refer to about the year 270, when the ninth persecution was past, and the tenth under Dioclesian and Maximinian approaching: more extensive and bloody than any that had gone before it. Its professed object was nothing less than the utter extirpation of Christianity. The places for Christian worship were every where demolished, bibles destroyed, and an immense number of Christians put to death.

An earthquake is the appropriate symbol of a revolution. This denotes the overthrow of the *pagan* empire by the arms of Constantine. The ruling powers of the earth are that to the common people which the sun and moon and stars are to the earth: hence great changes in nations are expressed by God's shaking the heavens and the earth; and sometimes by the very imagery here used. This revolution was not of a civil so much as of a religious character. It was an eclipse of those powers which had so long endeavoured to crush the cause of Christ.

A solemn pause preparatory to other events. It is like saying, And now prepare thee for another scene. This scene is the appearance of seven angels with seven trumpets. As nothing is said on the opening of the seventh seal but what follows under the trumpets, the latter must be considered as a subdivision of the former. But prior to the sounding of the trumpets another angel comes forward with incense to offer with the prayers of all saints. Through our great High Priest prayers ascend with acceptance. The prayers appear to have a special relation to the events about to be predicted by the sounding of the trumpets. The seventh seal includes far more than the preceding six: they reached but little beyond three hundred years; whereas this will reach from thence to the end of all things.

J. Conder, 1845.

Era of martyrs,
284.
Dioclesian.

Era of
Constantine.
324.

Interval of
Stillness.
324—395.

"The resentment or the fears of Dioclesian," says Gibbon, "at length transported him beyond the bounds of moderation, which he had hitherto preserved, and he declared in a series of cruel edicts, his intention of abolishing the Christian name. By the first of these edicts the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists. By a second edict, the magistrates were commanded to employ every method of severity which might reclaim them from their odious superstition, and oblige them to return to the established worship of the gods. This rigorous order was extended by a subsequent edict to the whole body of Christians, who were exposed to a violent and general persecution."

The cross borne at the head of Constantine's armies was supposed to render the guards who bore it invulnerable. "In the second civil war," says Gibbon, "Licinius felt and dreaded the power of this consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions." . . . "The ruin of the pagan religion," says the same historian, "is described by the Sophists, as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and of night."

The events that follow, as apparent to the eye of the historian, will be described more naturally in our consideration of the seven trumpets.

THE HUNGRY FILLED.

BY THE REV. J. J. DAVIES.

“Blessed are they that hunger and thirst after righteousness : for they shall be filled.”

WE have already spoken of the object of desire mentioned in these words, and of the intensity of feeling which they express ; we proceed now to notice THE HAPPINESS WHICH THEY PROMISE. All men desire happiness ; they long for it as the thirsty traveller longs for the refreshing stream. This desire is not an acquired one ; it was implanted in our nature by the Author of our being, and is inseparable from our very existence. It will not be denied that this desire was formed within us that it might be gratified, not that by constant disappointment it might prove a source of perpetual vexation and distress. And yet it is painfully evident that for the most part it remains ungratified. Happiness is still an object of pursuit—rarely of actual possession. The prevailing cry still is, “Who will show us any good thing ?” Few say, “We have found it ;” and few even know where it is to be found.

“Man never is,
But always to be blessed.”

Whence does this arise ? Has not man taken some false step ? Yes ; he is mistaken as to what happiness really is, and he is mistaken as to the source from which it may be derived. Hence it is, that whatever may be the ardour of his desires, whatever his assiduity and zeal, he makes no progress towards the object of his pursuit ; he is as far from the attainment of real happiness at the close of his career, as he was at its commencement.

Men in general have erred in their ideas of the essential elements of happiness ; they have not known, or they have not considered that it depends much more on the state of our own minds than it does on the state of

things without us. Happiness depends but little on outward prosperity, it depends much on real integrity of character ; it is connected not with circumstances of affluence, but with benevolence of mind ; not with the splendour of appearance, but with purity of heart. And yet men have thirsted for distinctions, honours, riches, as if *these* constituted the elements of real blessedness, and as if the possession of them were the sole end of being.

We err always when we make happiness itself the direct object of pursuit. The benevolence of God is seen indeed in this arrangement, as in every other, that the path of duty is also the path of felicity ; the way of obedience is sure, in the long run, to prove the way of peace and bliss. But when we make our own happiness the end for which we live, we are subverting the order of the divine arrangements, we are acting in opposition to the great principles of the divine government, and, in the nature of things, it is impossible that we can succeed ; we are like men who turn their back upon the sun, and then endeavour to overtake their own shadow : let them turn their face to the sun, and then their shadow will follow them.

Eminently instructive therefore, as well as emphatic, is the language of our Lord : “Blessed are they that hunger and thirst,” not after happiness, but “after *righteousness*.” Those who hunger after enjoyment, those who thirst after happiness, who make that their great and ultimate object, will never satisfy their hunger, will never slake their thirst : every object which presents itself, and promises satisfaction, will prove like the *mirage* in the desert—an illusion, a source of bitter dis-

appointment. But those who hunger and thirst after righteousness, shall be filled; nay, not only shall they be satisfied hereafter, but they are happy now: "blessed are they that hunger and thirst after righteousness." It is better to seek the Lord, than it is to find all earthly good; it is better to desire Christ, than it is to possess the world; to hunger and thirst after righteousness, than to be filled with the pleasures of sense.

It may be proper here to advert, for a moment, to some of the essential elements of human happiness, some of the indispensable conditions of man's well-being, considered as an intelligent, an immortal, and a responsible creature.

Man is an intelligent being; hence, KNOWLEDGE is to him an essential element of happiness, an indispensable condition of well-being. We cannot pronounce the untutored savage or the utterly uninformed masses in civilized countries, happy; all their gratifications are strictly animal; they never rise to the pleasures of the imagination, of the mind, and of the heart. Their higher nature, with all its capacities, remains, though not extinct, yet unquickened: the first and most indispensable condition of their well-being is wanting. "That the soul be without knowledge is not good."

Nor is it knowledge or information alone that is essential to man's well-being; but TRUTH. We cannot associate the idea of happiness with delusion. Though he fancies himself some great one, and calls his cell a palace, and his keepers ministers of state, we cannot call the poor maniac happy. Ah! no, we do not envy him his joys; tears rather mingle with mournful smiles, while we gaze on a spectacle so humiliating. The first and most indispensable condition of happiness to him is that he be restored to his right mind. It is precisely so with mankind in general. Delusion is not happiness;

it rather forbids the possibility of its enjoyment: that only is happiness which is based on everlasting truth. Man, therefore, however numerous may be the sources of sensual gratification which are open to him, however freely he may partake of them, and however boisterous may be his mirth, is not, and cannot be, happy until he has understood his relations to God, to the supreme government, to the universe, and to eternity; until he has ascertained what he is, where he is, and whither he is going; until he has some well-grounded hope of peace with God, and of a blissful immortality.

This leads me to remark that to man, a responsible and immortal being, another indispensable condition of happiness is RIGHTEOUSNESS. "There is no peace, saith the Lord, unto the wicked." But "how can man be just with God?" We are guilty creatures; and no one accustomed to self-reflection can divest himself of a consciousness of the melancholy fact. We know, we feel that we have sinned; and guilt sometimes appears to us a far more dreadful evil than any affliction with which we have ever been visited, or than any calamity to which our nature is exposed. We sometimes complain of our outward trials; but these sink into insignificance when we feel the awful weight of guilt pressing upon our souls. The most anxious cares are nothing when compared with the agonies of a soul stretched on the rack of remorse for the past, and of apprehension for the future. We then feel that we could cheerfully relinquish all we possess, that we could give up worlds were they ours, for a good hope that our guilt might be entirely removed. We then feel that the all-important question to us is, "how shall man be just with God?" that the first and most indispensable condition of peace is pardon; and truly our conclusion is just.

But we are conscious not only of guilt, but also of depravity. "Sin dwelleth in us." If all our past transgressions were forgiven, and we were left for the future to the unaided strength of our own resolutions and purposes, we could cherish no hope of final acceptance with God; our transgressions would be again renewed and repeated every day. Alas! as it is *in* an evil tree to bring forth evil fruit, so is it *in* us to sin; there is a powerful tendency in our fallen nature to depart from the living God and to rebel against him. We sometimes labour to correct this fatal tendency, and occasionally we may flatter ourselves that we have succeeded, but soon it happens to us according to the proverb mentioned by the apostle, or according to the affecting parable of our Lord, "when the unclean spirit is gone out of a man he walketh through dry places, seeking rest and findeth none. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Taking partial views of the moral malady under which we labour, and mistaking some of the symptoms of the disease for the disease itself, we sometimes seek to subdue these, and perhaps we may partially succeed; but we soon find that as these subside, others no less painful and alarming present themselves. If we cease to be prayerless and thoughtless, if we cease to be the lovers of pleasure and of the world, we become the victims of pride and self-righteousness; we lay aside the habits of the prodigal or of the publican only to assume those of the formalist and the pharisee: until at length, conscious of the real nature of our malady and of our moral helplessness—that the more we strive against this dreadful evil, the more it seems to mock our misery; we feel the necessity of a great moral

change, of an entire inward renovation; we feel that we must be made not better, but other men—"new creatures in Christ Jesus;" that we must have a new heart and a right spirit formed within us. Without this there can be no happiness for us.

Another essential element of human happiness is RECONCILIATION;—friendship with God. He is the Father of our spirits; we were made for himself; and in a state of estrangedness from him there is no peace for us. In order to friendship and holy peace with God, every feeling of enmity against him and of hostility to his government, must be subdued; we must be brought intelligently and delightedly to acquiesce in all his arrangements, and especially to approve from the heart of his method of saving sinners; we must love him on account of his infinite excellence, and delight ourselves in his service. To realize this state of mind it is necessary not only that we should perceive the equity and glory of the divine government, the excellence of God's law, and the justness of his requirements, but also that we should see how he can justify the ungodly, and yet be the just God; how he can receive the sinner to his favour, and at the same time remain glorious in holiness. It is thus alone that the suspicions inseparable from a sense of guilt can be overcome; that we can be assured that his anger is turned away from us; that he has "received us graciously and loved us freely." It is thus alone that we can have a "good hope" that when we go hence, and pass through the gloomy vale of death, he will show us the path of life, "in his presence is fulness of joy, at his right hand pleasures for evermore." Then, and not till then, can we as creatures conscious of their responsibility and of their immortality, enjoy strong consolation amidst the afflictions of life, and enlightened peace in the prospect of death.

Such are some of the essential elements of human happiness, some of the indispensable conditions of man's well-being. These are things in the absence of which there can be no real good for us. When these blessings are enjoyed, we have inward peace; but while destitute of these, of whatever streams of earthly pleasure we may drink, we shall never be filled.

These things are necessary to our real happiness even in the present world, they are still more so in the prospect of the future; they are necessary to the enjoyment of inward satisfaction here, they are indispensable to our well-being hereafter; without these blessings we cannot live in peace, without them we must die in misery. To take away the sting of death it is not enough that we are assured of existence in another state of being, we must have the prospect of a happy existence; it is not enough to be assured of the continuance of our being, we require a good hope of well-being, especially when we know that that state is final in its arrangements and permanent in its duration. We know that existence even here is sometimes sufficiently burdensome; to many it is a burden too heavy to be borne. When our brightest hopes are disappointed, when our most cherished expectations fail, when our afflictions multiply, when conscience condemns and God frowns,—the prospect of the continued duration of such an existence would be most distressing. Under such circumstances who does not say with Job, "I would not live always?" But the future may be worse than even this. The veil which now conceals the realities of eternity from our view will then be drawn aside; we shall then understand more fully than we can now, the nature of sin and of spirit, and the character of God; we shall be brought near to his presence, we shall see him as he is, and shall receive immediately from himself

the deepest and most powerful impressions; and to a guilty being unrenewed and unpardoned, this is no pleasing prospect; indeed, it is unutterably distressing. The veil which conceals the visions of eternity is most grateful to the sinner. The weakness of the flesh, which renders the voice of conscience comparatively indistinct, and his perceptions of the nature of sin and of the character of God comparatively unimpressive, is but too friendly to his peace. That is not a good which increases man's knowledge, but his knowledge of unmingled evil; and enlarges his powers, but simply his powers of endurance. That which fully reveals to him the just God whom he has made his enemy; that which brings him to his immediate presence whose smile is heaven, but whose displeasure fills the soul with terrors not to be described—that must ever be regarded as a dreadful evil. Ah! no; while clothed with guilt and shame, let him not be brought into the immediate presence of infinite purity and inflexible justice. As a rebel against the supreme Majesty, he feels that he is already too near him; he is but too conscious of his presence, but too deeply sensible of his displeasure. There is no peace to the wicked even here, and no prospect of aught but enduring wretchedness in the world to come.

But "blessed are they who hunger and thirst after righteousness; for they shall be filled." They shall be filled with the righteousness which they so earnestly desire; and not with righteousness only, but also with peace and joy in the Holy Spirit. "Their peace shall be as the river, and their righteousness as the waves of the sea." They are in Christ Jesus, and to them there is no condemnation. "The law of the spirit of life in Christ Jesus hath made them free from the law of sin and death." For what the law could not do, in that it was rendered inefficacious by the sinfulness

of our nature, God in the plenitude of his wisdom and grace hath done ; sending his Son into the world in the likeness of sinful flesh, and by a sin-offering, he hath put to death sin in human nature, so "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Even here his people are all righteous ; and hereafter the spirits of the just are made perfect. All true Christians shall awake up at last with the likeness of God. Their assimilation to him will be complete, both in knowledge and in

righteousness. There will be no darkness in the understanding, no error in the judgment, no callousness in the conscience, no depravity in the heart. They will be like God, holy as he is holy, perfect as he is perfect.

And what satisfaction awaits them ! Here they are not comfortless ; but "in his presence above is fulness of joy ; at his right hand there are pleasures for evermore." "As for me I will behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness."

RELIEF FOR A DISTRESSED CONSCIENCE.

IN his recently published Notes of a Tour in Switzerland, Mr. Baptist Noel observes that there are states of mind in which nothing but the gospel can afford peace, and illustrates the sentiment by this remarkable anecdote :— "Not long since, a protestant lady in the south of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment seat of God. 'Then let us send for the minister,' said her husband. 'What use is it ?' replied the sick person ; 'I know what he will say ; it avails nothing.' However, the minister was sent for. Being a young rationalist, who had often opposed evangelical doctrine, he endeavoured, when he reached the chamber of sickness, to console her by the memory of her domestic virtues, and by assurance of the boundless mercy of God. But his efforts were utterly vain ; all his fine speeches could not silence a reproachful conscience : she felt that the justice of God was in terrible array against her ungodliness, and the very mission of Christ convinced her of

unpardonable ingratitude to the Redeemer. The minister was perplexed ; all his stores of common-place, heartless palliatives to mental anguish were exhausted, and she wildly told him that she was wretched and undone. What could he say more ? At that moment it flashed upon his mind that the evangelical doctrine which he had so often opposed, would silence all her fears : it was precisely what her agonized mind was asking for ; it would be to her like water in the scorched desert. He knew the doctrine of justification by grace through faith well, for he had often maligned it : he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. 'If he could but speak to her as an evangelical minister, he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe ? how calm even that agony by a lie ? At least, he could read those passages supposed to contain evangelical doctrine—there could be nothing wrong in that.' Baffled and perplexed, he directed her to the word of God for con-

solation ; and read to her such texts as these : ‘ God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ ‘ He that believeth on the Son hath everlasting life.’ ‘ As many as received him to them gave he power to become the sons of God, even to them that believe on his name.’ ‘ Therefore we conclude that a man is justified by faith without the deeds of the law.’ ‘ Being justified freely by his grace,

through the redemption that is in Christ Jesus.’ ‘ There is therefore now no condemnation to them which are in Christ Jesus.’ No more was wanted ; it was light to her perplexed path, it was peace to her anguish, it was life to the dying, it was an instant cure for her despair ; and she welcomed the gospel as the flower in the desert welcomes the rain, held fast the consolation, and died rejoicing in faith ; a signal instance of the adaptation of the gospel to our moral wants.”

THE LATE PRINCESS CHARLOTTE OF WALES.

HAVING heard shortly after the death of the Princess Charlotte, which occurred on the 6th of November, 1817, an account of an interview between Her Royal Highness and the Rev. John Wilcox, who had been the minister of Ely Chapel, Holborn, but was then rector of Little Stonham, Suffolk, with whom I had the pleasure of being acquainted, I wrote to him requesting to be informed of the particulars of the conversation, and received an answer dated, “ Little Stonham, November 25th, 1817,” from which the following is an extract :—

“ In the spring of 1811 I had the painful charge of attending three capital convicts in Newgate, who were under sentence for forgery. Without entering into the preliminary steps taken to gain admission to the Princess, whose interference with the Lord Chancellor was considered the only way of saving their lives, I obtained an audience at Warwick House, Lady De Clifford being present the whole time. Having apprized Her Royal Highness of the object of my application, and the circumstances of the criminals, into which she made very particular inquiry, she said

she should readily apply to the quarter suggested, and flattered herself she should be successful, it being her first request to the Chancellor. Her humanity was conspicuous in the feeling she manifested when I informed her that one of the convicts had lately married an amiable female, who in the event of her husband’s execution would be left destitute, having no father nor any means of supporting herself. With eyes big with tears she said, ‘ Poor creature,’ and turning to Lady De Clifford, she asked, ‘ Cannot I make some provision for her, by giving her a situation near me?’ Much conversation passed, occupying about three quarters of an hour, to the whole of which I had no difficulty in giving a religious turn. She then said to Lady De Clifford, “ But how shall we let Mr. Wilcox know the result of my application to the Chancellor, for I will write to him immediately at the House of Lords.’ Then addressing herself to me, she observed, ‘ Perhaps, Mr. Wilcox, you will take the trouble of calling here again at eight o’clock, when I will inform you of the issue of my interposition.’

“ At the appointed time I went, and

was instantly shown into the drawing-room, where the same two personages were. Her Royal Highness having stated the reply of the Chancellor, which was every thing kind and respectful to the Princess, but without any absolute promise of his influence ; I remarked that the condescension and readiness with which she had complied with my solicitation, whatever the result might be, would entitle her to the lasting gratitude of the friends of the convicts, and assured her that my poor prayers would unceasingly be offered that the Lord would make her a blessing to the nation over which she was probably destined to reign, and realize in her own soul the power of that religion which was at once the ornament and stability of the throne. She replied, 'Do not call your prayers poor ; the prayers of the righteous, you know, avail much.' Here the tears trickled down her cheek, and as though she would conceal what at once endeared her and animated myself, with an extended finger she removed the tears, and

added, 'I hope I know the value of prayer.'

"Feeling that in all human probability I should never have another opportunity of addressing her, and that whether in the palace or the cottage, I was professedly the minister of Christ, I fully, yet I trust respectfully, unfolded the plan of salvation. The fall, total depravity, and way of acceptance with God, &c., entreating her to press towards the crown of glory, that whenever she might be summoned hence she might be received in the only possible way, crying for mercy as a poor ruined sinner, pleading the atoning blood and justifying righteousness of Jesus Christ as the ground of her hope. In conversation of this kind an hour passed, neither party (I speak with humility) seemingly tired of the interview ; but fearful I might exceed due bounds by stopping longer, I retired, cordially consigning her to the grace of God, and invoking his blessing on her for time and eternity, for which she expressed her thankfulness."

W. B. G.

BENGALI PROVERBS.

THE nightingale's young in the crow's nest utters sweet sounds by the instinct of nature.

The vicious and the virtuous will act according to their own nature wherever they are.

THE crow was killed by the storm : "he died by my curse," says the owl.

When one rejoices in the accidental misfortunes of an enemy, and boasts of having procured them.

WILL the morning not dawn where there are no crows ?

Meaning to ridicule the vaunting assertion, that a work cannot be accomplished without such or such a person.

LIKE Hindoo gods ; externally, sleek and shining ; dry grass within.

Applied to persons or things, promising in appearance, though in reality worthless.

WHEN one spits on the moon, it falls back on one's self.

Applied to one who labours to reproach or expose his own relatives or connexions.

WHAT won't a fool say ? and what won't men eat in a famine ?

Said to one who abuses a worthy person.

CUTTING at the root, and watering the top.

Spoken to one who pretends to do you service when he is actually injuring you.

THINKING I'll have an elephant when
I can't get even a horse.

When one longs for great matters or high
employments, though unable to attain the less.

GIVING a blind cow to a Brahmin.

When one presents another with something
unsuitable or insufficient for his purpose.

YOU see the dove, and not the snare.

Intimating that a man will reap the due
reward of a crime, though he now overlooks it.

IF I smite, let it be an elephant ; if
I rob, be it the treasury.

WHAT ! would you foul your hand by
killing a musk-rat ?

Do not dispute with unworthy antagonists,
for paltry gains.

RELIANCE on an elder brother is a
knife in the left hand.

That is, attended with small advantage.

POUNDING an ass to make him a
horse.

The vile and senseless can never be made
good or wise.

HE has finished his rice while they
bring him the salt.

When one offers his services too late.

CAN the fishing-boat bear the ship's
mast ?

Descriptive of a person's unfitness for a
great charge.

IN making a god an ape turned up.

When something adverse has arisen where
advantage was expected.

ARE there water-lilies in every pool ?

Though you have succeeded once, do you
expect to do so always ?

WHEN the elephant sinks in a pit,
even the frog gives him a kick.

When great men are overtaken by misfortune,
little men will be severe and witty upon them.

To crush a spider is a mere nothing !

That makes all the difference who did it.
An allusion to a story similar to our own of the
lawyer and the bull.

"Said a clown to a Brahmin, 'Sir, tell me, I pray,
For crushing a spider what fine must I pay ?'
'Why friend,' he replied, 'tis a grievous offence,
And demands an atonement of serious expense.'

'Indeed !' then, alas ! with deep sorrow I'm filled,
Your son, Sir, a poor little spider has killed !'
'Out, fool,' cries the Brahmin in anger, 'away !
For killing a spider there's nothing to pay.'"

B.

SABBATH THOUGHTS.

SAVIOUR, thy rising day hath lovely smile,—

Bright are its beams above me and around ;

They kiss the dancing wave and slumbering isle ;

They gild the leafy forest's depth profound ;

Hoar mountain, peaceful valley, golden plain,

Are robed in sabbath hues, and wake sabbatic strain.

O Sun of righteousness ! wilt thou not rise

Thyself in loftier glory on our souls ?

Thou that hast gone triumphant through those skies

Where nature's stately orb diurnal rolls ;—

Shall he send down his radiance, but thine own

Be for the blest on high, and their bright world alone ?

Wilt thou not make a sabbath's holy noon
 Sweetly effulgent in our hearts to-day,
 Thought, feeling, speech, to sanctify and tune,
 Thy sacred service joyously to pay ?
 Shine forth, O Sun of righteousness ! shine forth,—
 Lest sin's dark clouds prevailing, hide thy risen worth.

“ My child ! though in the highest heavens is set
 Thy Saviour's glory, whose bright splendours break
 On seraph hosts and saints made perfect, yet
 Shall not of mine the loving Spirit take,
 And on his noiseless wing to thee convey
 Gifts from the realms of light, beams for thy sabbath day ?

“ Peace, more unruffled than on loveliest eve
 Of fancy's summer, gladdens heart or eye ;
 Joy, of whose sweetness thou couldst ne'er conceive,
 Fresh from a fountain-spring that cannot die ;
 And hope, ethereal, animate, serene,
 The soul's best anchor through life's changing, passing scene.

“ But thou must watch with me,—up, slumberer, up !
 The closet's consecrated threshold tread ;
 Thence to the shrine domestic,—bless the cup
 And meal of social gladness ;—early led
 By converse sacred, enter, as it were,
 The tomb a morn like this saw rent, and reft, and bare.

“ Go where my people meet ;—the chosen place
 No more Gerizim's summit—Zion's brow ;
 Through me the Father manifests his face,
 Where'er in spirit he is worshipped now ;
 Go, join their high hosannas ;—praise befits
 The soul, that hopes to rise where its Redeemer sits.

“ Or, if my hand hath touched thee, and hath laid
 On pain's uneasy couch thy stricken limbs,
 My presence there shall solace thee and aid,
 Shall silence nature's sighs with glory's hymns ;
 And thy lone chamber in its gloom shall be
 None other than God's house, and heaven's own gate to thee.”

Christian, thy sabbath smiles how sweet they are !
 Brightly upon thy waiting soul they rest ;
 Prize thou their light,—that when eve's shadowy car
 Bears them reluctant down the darkening west,
 Thy feet may stand yet nearer to the shore
 Where hours and joys sabbatic fade away no more.

CHRONOLOGICAL PAGE FOR JULY, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	S	h m 8 17	1 Sam. xxix., xxx. 1—25. Ephesians iv.	1814, John Evans (Abingdon) died, aged 59. Mars visible after sunset, in the west.
2	LD	3 50 8 16	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings v., Acts ii.
3	M	3 51 8 16	1 Sam. xxxi. & 2 Sam. i. Ephesians v.	Saturn visible early in the morning, south-east. 1845, Dr. W. Yates died, æt. 52.
4	Tu	3 52 8 16	2 Sam. ii., iii. 1. Ephesians vi.	1776, Independence of United States declared. Baptist Irish Committee.
5	W	3 53 8 15	2 Sam. iii. 17—39, iv. Philippians i.	1816, Abraham Austin died, æt. 67. Clock before sun, 4 minutes, 15 seconds.
6	Th	3 54 8 15	2 Sam. v., vi. 1—11. Philippians ii.	1189, Henry II. died, aged 55. 1553, Edward VI. died, aged 15.
7	F	3 55 8 14	2 Sam. vi. 12—23, vii. Philippians iii.	1307, Edward I. died, aged 67. Day decreased 16 minutes.
8	S	3 56 8 14	2 Sam. xv. Philippians iv.	Moon's first quarter, 30 m. past 9, morning. 1839, Edmund Clarke (Truro) died, aged 42.
9	LD	3 57 8 13	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings vi., Acts iii.
10	M	3 58 8 13	2 Sam. xvi. 5—14; xvii. 1—22. Colossians i.	1509, John Calvin born. Clock before sun, 5 minutes, 2 seconds.
11	Tu	3 59 8 12	2 Sam. xvii. 23—29, xviii. 1—18 Colossians ii.	Sun due east, 21 m. after 7, morn. Baptist Union Committee.
12	W	4 0 8 11	2 Sam. xviii. 19—33, xix. 1—23 Colossians iii.	Quarterly meeting of Baptist Mission. Moon rises, afternoon, 36 m. after 4.
13	Th	4 1 8 10	2 Sam. xix. 31—43, xx. 1—22. Colossians iv.	Moon sets, morning, 13 m. after 1. Length of day, 16 hours, 9 minutes.
14	F	4 2 8 9	1 Chron. xxi., xxii. 1—4. Philemon.	1789, French Bastille destroyed. Moon rises, evening, 24 m. after 6.
15	S	4 3 8 8	1 Kings i. 5—53. Hebrews i.	The day called St. Swithin's. Clock before sun, 5 minutes, 38 seconds.
16	LD	4 4 8 7	Psalms. Psalms.	Full moon, 21 m. past 9, morning. S. S. U., 2 Kings vii., Acts iv.
17	M	4 5 8 6	1 Chron. xxii. 5—19: Hebrews ii.	1674, Dr. Watts born. Day decreased 33 minutes.
18	Tu	4 6 8 5	1 Chron. xxviii. Hebrews iii.	1704, Benjamin Keach died, æt. 64. Baptist Home Mission Committee.
19	W	4 8 8 4	1 Chron. xxix. Hebrews iv.	1784, Dr. Andrew Gifford died. 1838, Christmas Evans died, aged 73.
20	Th	4 9 8 3	1 Kings iii. Hebrews v.	Moon sets, morning, 54 m. after 8. Moon rises, evening, 1 minute after 10.
21	F	4 10 8 2	1 Kings iv. 20—34, v. Hebrews vi.	Sun due east, 16 m. after 7, morning. Clock before sun, 6 minutes, 4 seconds.
22	S	4 11 8 0	1 Kings vii. 48—51, viii. 1—21. Hebrews vii.	1575, Two Dutch baptists burned at Smithfield. 1841, John Dyer died, aged 57.
23	LD	4 12 7 58	Psalms. Psalms.	Moon's last quarter, 28 m. past 11, morning. S. S. U., Jonah i., ii., Act v.
24	M	4 14 7 56	1 Kings viii. 22—66. Hebrews viii.	1777, John Chamberlain born. 1792, John Colet Ryland died, æt. 69.
25	Tu	4 15 7 54	1 Kings ix. 1—19. Hebrews ix. 1—14:	1554, Marriage of Q. Mary with Philip of Spain. 1817, Dr. John Fawcett died, aged 78.
26	W	4 17 7 53	1 Kings xi. Hebrews ix. 15—23.	1795, William Romaine died, æt. 81. Clock before sun, 6 minutes, 11 seconds.
27	Th	4 19 7 51	Proverbs i. Hebrews x. 1—18.	Moon rises, morning, 33 m. after 1. Moon sets, afternoon, 15 m. after 5.
28	F	4 21 7 50	Proverbs ii., iii. Hebrews x. 19—39:	1823, James Hinton (Oxford) died. Clock before sun, 6 minutes, 10 seconds.
29	S	4 23 7 49	Proverbs iv., v. Hebrews xi. 1—19.	1833, William Wilberforce died, æt. 74. Length of day, 15 hours, 26 minutes.
30	LD	4 24 7 47	Psalms. Psalms.	New moon 25 m. past 7, morning. [1—14. S. S. U., Jonah iii., iv., Acts vi. 1—15, vii.
31	M	4 25 7 46	Proverbs vi. Hebrews xi. 20—40.	Clock before sun, 6 minutes, 4 seconds. Day decreased 1 hour and 12 minutes.

REVIEWS.

The Elements of Moral Science. By FRANCIS WAYLAND, D.D., *President of Brown's University, and Professor of Moral Philosophy.* Edinburgh: Mac-lachlan, Stewart, and Co. 1847. pp. 381.

WE perhaps owe our readers an apology that we have not sooner introduced to their notice the above named treatise. It is no small presumption in favour of the work, that it has already reached a fourth edition, and has been introduced as a text-book into some of the highest transatlantic seminaries of education. For ourselves we have been much interested, and we hope profited, in accompanying the author through the important class of subjects indicated by the general divisions of his work into Theoretical and Practical Ethics; and if any of our readers should be led by the following notice to make themselves acquainted with the work, we entertain no doubt of a gratifying result.

The volume professes to treat only on the "elements" of moral science; and as the author has "rarely gone into extended discussion," and has "omitted every thing which relates to the history of opinions," and "made but little allusion even to the opinions themselves of those from whom he dissents," the reader is carried forward from scene to scene with a sense of freshness and variety, that reminds one of the rapid mode of travelling which science has in our day brought into vogue. The happy arrangement, too, of the topics which come under notice aids the reader's memory, while the use of a style well adapted to didactic treatises, spares him the necessity of any other fatigue than that occasioned by the nature of the subject itself.

The science to which our notice is attracted in the volume before us is too much neglected even by intelligent Christians. Perhaps there are few subjects respecting which the many content themselves with notions more superficial; yet with manifest injustice, since ignorance *here* must be a spring of numberless injuries to others, which will eventually be repaid with interest. It is thought, but erroneously as we conceive, that to be acquainted with the usages of society, or to have in possession the precepts of the gospel, is all that it is requisite to the formation of good morals. It is forgotten, that the mind depraved by sin, needs to be fortified against it by an investigation into the very grounds of the distinction of right and wrong in action. And though in all cases, a divine mandate is a last appeal as to question of fact, yet the mind may profitably pursue its inquiry into a field more remote; *that* on which the eye of the Great Lawgiver rested, when he enacted the precepts which should guide us, which are not the enunciation of an arbitrary will, but the decisions of infinite righteousness and benevolence, clothing with the authority of the divine command that which existing relations prove to be holy, just, and good.

The condition of man as a depraved creature seems to furnish additional motives for the prosecution of inquiries into this branch of study. It is obvious that a *sinless* intelligence may yield himself to the impulses of his nature without inquiry; but man, whose first lesson is to bear the yoke of parental authority, and the second, the necessity of self-restraint, cannot too early inform himself what is right, the

consequences of violating it, and the ultimate grounds on which the distinction of right and wrong is founded.

Nor is it less manifest, that the discrimination of actions and affections of the mind as morally good or bad, forms the leading distinction between man and irrational agents. The law of the latter is their appetite; under its impulses they often act as if possessing a lower grade of understanding: but the higher order of mind, with which the moral sense or conscience is associated, is, amongst the inhabitants of this earth, the peculiar dignity of man. Blunt its sensibilities by neglect, or act as devoid of its dictates, and no true dignity is left to man above the brute. This is the highest form of understanding; and its noblest exercise is, to determine the relations borne by us to one another and to God, and to perceive the proprieties and obligations which arise thence with a vividness which shall suppress every unhallowed dictate of the soul, and regulate every lawful one. Our author's view of this subject is, in few words, as follows:—

"1. We stand in relations to the several beings with which we are connected, such, that some of them, as soon as they are conceived, suggest to us the idea of moral obligation.

"2. Our relations to our *fellow men* suggest this conviction, in a limited and restricted sense, corresponding to the idea of general or essential equality.

"3. The relation in which we stand to the Deity suggests the conviction of universal and unlimited love and obedience. This binds us to proper dispositions towards him, and also, to such dispositions towards his creature, as *he shall appoint*.

"4. Hence, our duties to man are enforced by a two-fold obligation; first, because of our relations to *man as man*; and, secondly, because of our relation to man as being, with ourselves, a *creature of God*.

"5. And hence, an act which is performed in obedience to our obligations to man, may be *virtuous*; but it is not *pious*, unless it also be performed in obedience to our obligations to God.

"6. And hence we see that two things are

necessary in order to constitute any being a moral agent. They are, first, that he possess an intellectual power, by which he can understand the relation in which he stands to the beings by whom he is surrounded; secondly, that he possess a moral power, by which the feeling of obligation is suggested to him, as soon as the relation in which he stands is understood. This is sufficient to render him a moral agent. He is *accountable*, just in proportion to the opportunity which he has enjoyed for acquiring a knowledge of the relation in which he stands, and of the manner in which his obligations are to be discharged." —*Pp.* 47, 48.

It is reasonable to conclude, that a faculty which stamps on man peculiar dignity should, when regarded, tend to the most refined and exquisite enjoyment; but, if abused, to the most terrible agony. Obviously, God has laid in man the ground-work of ineffable blessedness. "*Great peace*" have they who love his law; not the mere absence of inward conflict, but true rest and enjoyment in conscious harmony of spirit with the will of the Great Ruler. Still more; in that sense of the divine approval to which it conducts, is found an exalted joy; which, in this world, can be known only in a sort of twilight, but in the world to come shall encompass the faithful servant as a flood of light, which no man in his earthly frailty hath seen, or could sustain. Nor less, on the other hand, does this agent of bliss become in the abuse of our moral powers a terrible instrument of woe. A series of prosperous and hidden sin has armed conscience with a power so terrific, that life has become insupportable, reason has been dethroned, and the mad leap into eternity taken. Referring to the horrors of a licentious sinner's death-bed, as described by Dr. Young in the death of Altamont, Professor Wayland says,—

"All these things should be marked by us as solemn warnings. They show us of what the constitution under which we exist, is capable; and it is in forms like these, that the 'coming events' of eternity 'cast their shadows before.'"

An exception to this remark seems to present itself in the insensibility which often supervenes the conscience when its dictates are violated. Its voice disregarded becomes feeble, crime once dreaded becomes as little feared as a fangless serpent; while the moral sense, cultivated by reflection, observation, and scrupulous obedience, fortifies its authority, asserts its prerogative, and by its holy discipline carries forward the soul toward perfection. Insensibility of conscience is, however, not its extinction; it is but the giant's sleep from which he will awake to greater power, or as the calm of nature, when fearful portents indicate some terrible conflict of the elements.

The existence of this moral sense in man clearly indicates that he is a creature subject to moral government. It is not, however, to be concluded, that the unaided notices of this faculty clearly show all the obligations under which our Creator has placed us. Even to man, in his primeval state, a special revelation was given, and decisive external testimony borne of his responsibility to the Supreme; and awful commination of evil showed that it was a fearful thing to sin against God. From these facts, Dr. Wayland concludes:

"How much more evidently is additional light necessary, when it is remembered that the moral constitution of man seems manifestly to be imperfect? This may be observed in several respects:

"1. There are many obligations under which man is created, both to his fellow creatures and to God, which his unassisted conscience does not discover. Such are the obligations to *universal forgiveness*.

"2. When the obligations are acknowledged, man frequently errs in respect to the mode in which they are to be discharged.

"3. When men both know the obligations under which they are created, and the mode in which they are to be discharged, they wilfully disobey the monitions of conscience. We act according to the impulsions of blind, headlong passion, regardless of our own best good, and

the welfare of others, in despite of what we know to be the will of our Maker."

The author is led by these remarks to the subject of natural and revealed religion, with which the first part of the work closes. He says,—

"Should a revelation be made to remedy the defects of man's moral state, we can form some conceptions of what might be expected in order to accomplish such a result.

"1. Our defective knowledge of moral obligation might be remedied by a clear view of the attributes of God, and of the various relations which we sustain to him.

"2. Our ignorance of the mode in which our obligations should be discharged, might be dispelled, either by a more expanded view of the consequences of actions, or by direct precept.

"3. In order to overcome our temper of disobedience, I know not what means might be employed. A reasonable one would seem to be, a manifestation of the character of the Deity to us, *in some new relation, creating some new obligations*, and thus opening a new source of moral motives within the soul of man."

There is a naïveté in thus anticipating so correctly the substance of the inspired volume, and the method in which infinite wisdom has sought to overcome our disobedience, which provoked, we confess it, an involuntary smile; though we are sure that Dr. Wayland would be far from intimating that he did not entirely borrow these thoughts from revelation itself.

There are many very interesting and important topics in both the first and second parts of this volume, on which it would gratify us to dwell, but for which we must refer our readers to the work. The second book is designed to classify and explain the principal moral laws under which God has placed us in the present state. These are summed up in love to God, or Piety, and love to man, or Morality. The former of these is viewed as prohibiting, "1. Idolatry. 2. Rendering obedience to any creature in opposition to the will of the Creator. 3. Yielding obedience to our own will in opposition to his will. 4. Loving

anything which he has forbidden. 5. Loving anything which he has allowed us to love, in a manner and to a degree that he has forbidden. 6. Loving anything created in preference to him."

The remainder of this subject is occupied by considerations of the means of cultivating this divine love, which are "a spirit of devotion, prayer, and the observance of the sabbath."

The duties to man fall under the twofold division of Reciprocity and Benevolence. The former embraces Justice, the duties which arise from the constitution of the sexes, and duties to man as a member of civil society.

We select from one of the above mentioned topics a brief extract, in which the writer thus speaks of justice as it respects character :—

"The moral precept on this subject, then, is briefly this. We are forbidden, for any cause, or under any pretence, or in any manner, willingly to vitiate the character of another. This prohibition may be violated in two ways,—

"1 By weakening the moral restraints of men.

"2. By exciting to action their evil dispositions."

From this fact of the power possessed by man upon the character of his fellow-man is evolved one of the most solemnly impressive views of responsibility that can be imagined. The physical ill that man inflicts upon his neighbour, or that the debauchee transmits to posterity, may make the philanthropic weep; but how inconsiderable do the heaviest of them all appear, when compared with those evil influences of a moral nature which man exerts on his fellow. The fool, in sheer thoughtlessness or sport throws about firebrands, arrows, and death, effecting the ruin of structures more goodly than the frame of the material universe, and which, intended to be the living temples of Jehovah's bliss-inspiring presence, discover even in their irremediable overthrow, the grandeur of their first design.

We cannot take our leave of this volume without expressing our desire that it may obtain a wide circulation. It is not to be expected that the readers of "light" literature will be attracted to so grave a work; but with confidence we recommend it to those who can relish a book unadorned in style, pregnant with materials of thought, and adapted by the seriousness of its spirit, to promote a deeply religious feeling on the important subject on which it professes to treat.

The Analytical Hebrew and Chaldee Lexicon: consisting of an Alphabetical Arrangement of every word and inflexion contained in the Old Testament Scriptures, precisely as they occur in the Sacred Text, with a Grammatical Analysis of each word, and Lexicographical Illustration of the Meanings. A complete series of Hebrew and Chaldee Paradigms, with Grammatical Remarks and Explanations. London: Samuel Bagster and Sons. 1848. 4to. pp. 784.

It will be an important service to students of the Hebrew language who have never enjoyed the assistance of a living teacher, and to many who have acquired the first principles of the tongue under the guidance of a competent instructor but have been deprived of his aid, to make known to them the peculiarities of this valuable publication. It is intended especially for their benefit; and it removes those formidable difficulties which have wearied out the patience of hundreds, and led them to abandon a pursuit which, had they been successful, would have rendered them more happy and more useful as expositors of scripture. It does all for them that can be done by a lexicon. Industry, patience, determination, the student must find for himself; nothing can supersede the necessity for these qualities, and no attempt ought to be made to dispense

with them; but these being possessed, and directed towards the attainment of Hebrew literature, nothing more is necessary for the tyro than a bible, a grammar, and this lexicon: these will suffice to render him a respectable Hebraist, and to prepare him for the investigation of every thing connected with the language that is known to the most advanced scholars of our times.

How many a solitary student, when groping along the pages of his recently purchased Van der Hooght has spent an hour in seeking for the root of a single word! How many have found at the end of an hour so employed, a disheartening uncertainty with respect to the conclusion to which they have come! And after the labour has been completed, there has remained no accessible means by which the accuracy of what they had done could be tested, and they have felt no confidence in the usefulness of a whole morning's work.

Take, for example, the first word in the Hebrew bible בראשית, *berashith*; the learner might open an ordinary lexicon, and look among the words commencing with B for half a century before he found it. As a preliminary to any examination of the meaning of the word, he must know or guess that ראש, *rash*, is the word for which he is to look; the ב, *b* being a prefix signifying *in*, and the ית, *ith*, a suffix indicative of the gender. But here, he looks for בראשית, *berashith*; and he finds it in the alphabetical order. He is told the meaning of the prefix and the suffix, and is directed to ראש, *rash*, as the root for which he is to look in this, or any other lexicon, to learn the signification of the word. Yet he is not taught to overlook the grammatical construction: he must attend to it, and the word is parsed before his eyes.

The work has been executed under the care of Mr. Benjamin Davidson, Resident Tutor of the Hebrew College

of the British Jews' Society, who gives the following account of the mode of treatment adopted in reference to the etymology of words:—

"I. The entire body of words, contained in the Hebrew Scriptures, exactly as they are found in the Text, have been thrown into alphabetical order; so that each, accompanied by its prefixes, suffixes, and every modification of form, may be immediately found by the simplest operation.

"II. Each word thus arranged is concisely but fully *parsed*, and its composition explained; and its simplest form and root given.

"III. Whenever the form of the word analysed agrees with the Tables of Paradigms, a simple but full statement of the nature of the word has been considered sufficient; but where any peculiar difficulty or irregularity existed, reference has also been made to the section of the Grammatical Introduction in which the deviation is explained.

"IV. To provide standards of inflexion and comparison, a complete series of Paradigms of the Verbs, Pronouns, and Nouns, of both the Hebrew and Chaldee languages, has been prepared.

"V. These Tables are accompanied with Explanations and Remarks (chiefly adapted from Gesenius's comprehensive Grammar—the *Lehrgebäude der Hebräischen Sprache*—with due consideration of his latest works, and from Winer's Chaldee Grammar for the Chaldee portion); which comprise a collection of every single exceptional case, and account for every deviation from the Tables. In the body of the work, these Explanations are indicated by reference to their number; and the Remarks by a number and the contraction *Rem.* Thus, § 35, No. 2, signifies Section 35, Explanation No. 2; and § 35, Rem. 2, signifies Section 35, Remark 2, &c.

"VI. Every form occurring but once in the Bible has its reference to the passage given at the foot of the page. To this we have attended in the minutest difference of the forms, in order to increase the references, so valuable to the beginner who has no Concordance. When, however, the form is especially peculiar, more than one reference is given. It is an interesting and important fact, that this collection of citations constitutes a Concordance of more than three-fourths of the forms of the language."

The following is the editor's account of the plan he has pursued in reference to the Signification or Lexicography of Words.

"I. The explanation of the various meanings of the words will be found under their respective Roots, which are always indicated in the analysis of each form. Those roots whose simple form does not actually occur in the sacred text, are distinguished by [], in the same way as other fictitious model forms.

"II. In preparing the Lexicography, Gesenius has been chiefly relied on for definitions; but the works of Dr. Lee, Winer, Biesenthal, Fürst, and others, have been compared throughout. In this respect Professor Lee's Lexicon has been of great service, as well as in the detection and avoidance of the erroneous theological opinions of Gesenius.

"III. In addition to the various significations of each root, a synoptical list of all the words derived from each is given, to aid the student in remembering the connexion between the root and its derivatives."

In presenting our thanks to Messrs. Bagster for this useful volume—a volume admirably adapted to facilitate the acquisition of a language which it is in the highest degree desirable for all students of sacred things to cultivate—we may perhaps be permitted to add a

few words respecting their biblical publications generally. Having subscribed more than thirty years ago to their quarto polyglott, and received its successive parts with eagerness as they appeared, and having made ourselves acquainted with many of their subsequent works by long continued daily use, we feel ourselves competent to speak of the extraordinary correctness for which they are distinguished. In the biblical and lexicographical departments, there is we believe nothing that is not trust-worthy and respectable to be found in their warehouse; it is a place, therefore, which we advise our friends to visit when they are looking out for books of these classes; and with regard to our brethren in the ministry, it is one of our most earnest wishes—a wish in which we know that many of them will unite with us—that the well-directed liberality of the people they serve may enable them to visit it very frequently.

BRIEF NOTICES.

A Harmony of the Four Evangelists, in the words of the Authorized Version, according to Greswell's "Harmonia Evangelica:" in Parallel Columns, having Marginal References, and Occasional Notes; with all the events numbered in Chronological Succession, and Geographically localized in an accompanying Chart of our Lord's Life and Ministry: especially adapted to assist Public Examiners, Bible Class Teachers, and Catechists. Compiled by ROBERT MEMPRISS, Author of "the System of Graduated Simultaneous Instruction," "Christ an Example for the Young," &c., &c. London: Varty. 16mo. pp. 192.

It would have been almost pardonable for a reviewer to recommend this book without examining it, so ample is the array of respectable names appended to concluding pages of "Testimonials of Ministers, well qualified to judge of the Merits and Usefulness of the Work;" but it is evident that they have generally taken it for granted that it is a reprint of "*A Harmony of the Four Gospels*," by the same author, published in octavo in 1833. This however, it is not; the omissions, additions, and alterations being very important.

We confess that we prefer greatly the octavo work, not merely on account of the difference of size and type, but because we value some things that are left out, and do not value some things that are inserted. The author has now attempted too much, and produced thereby indistinctness. The doctrinal notes now introduced are of little worth: for example, when our Lord says, "Teach all nations, baptizing them," &c., his language is explained as referring, not to baptism in water, but to "those rivers of divine truth, the doctrine of God the Father, the Son, and the Holy Ghost, in which the nations are to be washed, and whereby they are to be presented in holiness before the Lord."—"The purifying word was to come forth to the nations through the instrumentality of the disciples." The work, however, as it is, will be very useful; and it is offered at a reduced price to "Clergymen, Ministers, Bible Class Leaders, Catechists and Superintendents of Sabbath Schools, and for Presents to Elder Scholars," in numbers of not less than twenty-five, on application to Mr. Mempriss, Aldine Chambers, Paternoster Row.

Notes, Explanatory and Practical, on the General Epistles of James, Peter, John,

and Jude. By Rev. ALBERT BARNES. Carefully edited by Rev. Ingram Cobbin, M.A. London: Tegg and Co. 18mo. pp xii., 506.

The General Epistles are a very important part of the New Testament. Some of them, particularly those of James and John, contain, in proportion to their length, a more than average number of passages in respect to which an earnest inquirer after truth will wish for the assistance of a judicious guide. We are glad therefore to receive this work from the pen of Mr Barnes, who is excelled by no commentator in his treatment of such portions of the sacred text. It is evidently his aim, not merely to say something, but to ascertain the real meaning, and conduct others in a reasonable manner to the same conclusions as he has himself adopted. The introductory discourse prefixed to each book, showing its divine authority and explaining its peculiarities, is also valuable. In this volume, it appears, there is a copyright which the author has sold to Messrs. Knight and Son of Holloway, and therefore it is desirable that purchasers should be particular to order Cobbin's edition, that should an attempt be made to defraud the lawful owner of what is due to him, it may be defeated.

Bible Thoughts. By the Rev. JOSEPH CARYL, M.A. Edited by the Rev. Ingram Cobbin, M.A. London: W. Tegg and Co. pp. 247, cloth, gilt.

In Caryl's immense commentary on the book of Job, many sentences of scripture are incidentally introduced, and explained briefly in a masterly style. The short paragraphs which Mr. Cobbin has selected and arranged constitute a small volume which will be found to be a very excellent pocket companion.

Common Sense versus Baptismal Salvation: or Strictures on an Address "To the Parishioners of St. Stephen, Walbrook, and St. Bennet, signed G. Croly, LL.D., Rector." Reprinted from "The Universe." London: Partridge and Oakey. 12mo. pp. 11.

Dr. Croly admonishes his parishioners in a hand-bill which lies before us, that "it too frequently happens that the children of Christian parents are left unbaptized beyond the period of infancy," and adds, "as they thus incur the awful hazard of dying without being made members of the church of Christ, all Christian parents are most earnestly requested to bring their children to the Baptismal Font, within, at most, a month after their birth, if their health will allow of their being baptized." In this tract, an esteemed baptist minister who possesses in an eminent degree all the qualifications of a good controversial writer, comments on Dr. Croly's doctrine, and on language of the same character published by the Society for Promoting Christian Knowledge. Christians of every denomination who desire to counteract the delusive representations now made so zealously of the regenerating efficacy of baptism, will find this tract admirably adapted to their purpose. It contains nothing that is strictly denominational, nothing that is needlessly offensive; but it is clear, calm, and convincing.

Divine Blessing Essential to Human Salvation: a Sermon preached on behalf of The Baptist Missionary Society, at Surrey Chapel, on Thursday evening, April 20, 1848. By the Rev. THOMAS ARCHER, D.D., of Oxendon Street Chapel.

An able discourse on the words, "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Dr. Archer descants on the Scene of Action—the purpose to be gained and the work to be done in this Scene of Action—the Agent by whose instrumentality the plan is to be carried out—its Fitness for the work—and the Blessing implored. He then calls upon the church to meet the demands of the times, observing that "All is moving. Mind is universally restless. Revolutions are achieved in a day. The thrones of the earth, in their fawning submission to the popular will, or in their rough-shod iron-hoofed tramp on popular rights, alike show that the prestige of sceptres is gone, and that kings must rule by another law than that of birth and succession—the law of truth and justice."

The Rise and Fall of the Papacy. Delivered in London, A.D. 1701. By ROBERT FLEMING, V.D.M. With an Appendix, containing Extracts on Prophecy from Mede, Owen, Durham, Willison, &c. A new edition. Aberdeen: pp. 144. Price 2s.

Two months ago we noticed a work entitled, "An Epistolary Discourse containing a new Resolution and Improvement of the Grand Apocalyptic Question, concerning the Rise and Fall of Rome Papal. By Robert Fleming. Reprinted from the first edition in 1701." The reader will naturally desire to know whether the two works are identical or not. The small volume now before us contains the Epistolary Discourse, with the exception of the first nine pages, the last thirty-four, and a Postscript of eighteen pages. We are sorry to add that we can find nothing either on the title page or elsewhere to apprise the purchaser that this is not the entire treatise.

Magic, Pretended Miracles, and Natural Phenomena. London: R.T.S. pp. 192.

In the monthly series of small volumes published by the Religious Tract Society, there has not appeared perhaps a more instructive, and certainly not a more amusing sixpennyworth than this. The author is evidently a man of extensive and diversified reading, who has collected a great deal of information on the subjects respecting which he writes, and who knows how to make good use of his materials. The younger part of the community especially will find these pages adapted to their taste and conducive to their improvement.

The North British Review. No. XVII. Edinburgh: 8vo. pp. 298.

The first forty-two pages of this number comprise an interesting detailed account of the recent French revolution by an eye-witness. An article on the sabbath sets out with the sound proposition that "the sabbath is God's

gracious 'present to a working world, and for wearied minds and bodies it is the grand restorative;" and conducts the reader to the equally sound proposition that "it is not an act of parliament—however remote of hindrances—but it is the law of God hidden in the hearts of the citizens, which will give us a national sabbath." There are other valuable dissertations on subjects ranging themselves under the heads of poetry, geography, biography, philosophy, and natural history.

The Works of JOHN BUNYAN, Practical, Allegorical, and Miscellaneous. With Editorial Prefaces and Notes; also an Essay on Bunyan's Genius, Times, and Contemporaries. By the Rev. Robert Philip, Author of "Bunyan's Life and Times," "The Experimental Guides," &c. With Portrait, Frontispiece, and Engraved Titles. London and Glasgow: Blackie and Son. 8vo. Parts I, II, III. Pp. 192.

Having been familiar in our boyhood with Bunyan's Works, as published in six octavo volumes, and retaining a lively impression of their diversified excellences, we are glad to see that a new and handsome edition is coming out under the superintendence of so ardent an admirer of our old friend as Mr. Philip. His long continued study of the character, history, and works of Bunyan, have prepared him to impart additional interest to many of the pieces, by pertinent prefaces and notes; and we have no doubt that under his editorship this edition will be in many respects superior to all that have gone before it. It is expected that the work will be completed in about twenty parts, which are to be sold at two shillings each. These three parts include Bunyan's Autobiography, Grace abounding to the Chief of Sinners—The Jerusalem Sinner saved—The Greatness of the Soul—The Work of Jesus Christ as an Advocate—Christ a Complete Saviour—Come and Welcome to Jesus Christ. Admirable subjects these for the pulpit; and treated in a manner—let students for the ministry remember—that drew together thousands, less than two hundred years ago; and, if delivered with corresponding earnestness, we think they would not now be delivered to empty pews.

One Hundred Years. A Brief History of the Congregation now assembling in Vernon Chapel, Vernon Square, Pentonville. From A.D. 1748, to A.D. 1848. With an Appeal by the Deacons. London: 1848. pp. 34.

From the appeal to the close of this neat little book we learn that the entire cost of the chapel and its appertinances has been nearly £3,400; that of this sum more than £1,250 have been paid; that the pastor, the Rev. Owen Clarke, has not only laboured hitherto almost without remuneration, but has largely contributed of his own private property towards the erection of the building; that painful circumstances have befallen friends who have claims amounting to above £300, which it is requisite immediately to discharge; and that therefore the deacons are under the pressing necessity of soliciting immediate aid.

Come to Jesus! By NEWMAN HALL, B.A. London: Price 4d., or 28s. per hundred; 6d. on large paper, gilt edges.

Simple and earnest invitation to the Saviour, in a style adapted for the more refined classes of the community.

The Last Days of a Departed Mother; with a Brief Narrative of her Life. London: Hamilton and Co. pp. 36.

An account of Mrs. Gerrard of Chester, who died in the thirty-ninth year of her age, January 22nd, 1840.

The Child of Poverty, and other Poems. By JAMES CREASE. Edinburgh: Blackwood and Sons. 12mo. pp. 315.

Mr. Crease appears to be an amiable gentleman, who having read and admired the poetry of Pollok, Cowper, &c., has occupied his leisure hours with the construction of blank verse. The spirit of the whole if not poetic, is Christian; and though the partialities of the Scotchman are frequently apparent, yet in the words of the preface, "it has, at all events, the negative merit of not likely doing any harm—and possibly it may be useful." The friends of the author will most likely be gratified by this publication, and others who are fond of blank verse descriptions, will find in readable versification a pretty exact portraiture of Scottish scenery and manners.

Youthful Lust: a Fraternal Address to Young Men on a common form of Vice. Issued by the Young Men's Christian Association. London: B. L. Green. 16mo. pp. 64.

The title sufficiently indicates the purpose, and we need only say that for that purpose it is well adapted. Its circulation among those who are rising towards manhood is desirable.

Rome in its ancient grandeur; displayed in a series of Engravings, presenting the Architectural Antiquities of the Imperial City, delineated and accurately measured on the spot, by ANTOINE DESGODETZ, Architect Royal and Professor of Architecture at Paris. With copious Notes, Architectural, Classical, and Historical. Under the superintendence of Mr. Charles Taylor. London: Sherwood and Co. Nos. 1 to 23.

A very cheap and well executed republication of a standard and beautiful work. It has before been published in English, but at a very high price, so that it was difficult for artificers or students to procure it; and, using the French measures, it involved those who got it in endless perplexities. It is now quite plain for use, and easy to be procured. It is issued in fortnightly numbers, and persons interested in architectural pursuits cannot lay out a shilling a fortnight to better purpose than in purchasing it. Each number contains three plates, and two pages of letter press.

A Descriptive Atlas of Astronomy, and of Physical and Political Geography. Embracing the latest information and most recent discoveries in Astronomical and Geographical Science. With Descriptive Letter Press.

By the Rev. THOMAS MILNER, M.A., Author of the Gallery Nature, &c. London: W. S. Orr and Co. 4to. Part I.

Could we allow ourselves to pronounce judgment of such a work as this from the inspection of a single part, we should certainly speak very favourably.

The Voice of Many Waters. A Tale for Young People. By Mrs. DAVID OSBORNE, With Illustrations by A. Cooper, R.A., and A. W. Cooper. London: Effingham Wilson. Square 8vo. pp. vii., 183.

While the "Young People" are enjoying the Tale, the thought that they are making progress in geographical knowledge may gratify their seniors. Descriptive notices of all the principal rivers in Europe, Asia, Africa, and America, are incorporated with the dialogue, and enlivened by pleasant digressions and anecdotes.

Fanny and her Mamma; or Easy Reading Lessons. In which it is attempted to bring Scriptural Principles into Daily Practice. With Hints for Nursery Discipline. By the Author of "Mamma's Bible Stories," Bible Scenes, &c. Illustrations by John Gilbert. London: Grant and Griffith. Square 16mo. pp. 218.

Simple stories intended for very little children. The Rules laid down in the preface as their basis are good and important. These are specimens:—"Let your children always understand that you mean exactly what you say."—"Never promise them anything unless you are quite sure you can give them what you promise."—"Teach them that the only sure and easy way to appear good is to be good."

The Pictorial French Grammar for the Use of Children. By MARIN DE LA VOYE, Member of the Grammatical Society of Paris, and Twenty Years Professor of French Literature at the Honourable East India Company's College, Addiscombe; Author of "The Comparative French Grammar," "A new French and English Lexicon," "Les Jeunes Narrateurs," &c., &c. London: Grant and Griffith. Square 16mo. pp. 76.

The first principles of French Grammar, set forth simply, attractively, and in every respect suitably for young learners.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Knight's Standard Edition of the Pictorial Bible, Part XIII. Second half. Also Part XIV. First half. London: 8vo. Price 2s. each.

Spiritual Worth; its departure lamented. A Discourse occasioned by the death of William M. Smith, Esq., preached in Stockwell New Chapel, January 30th, 1848, by DAVID THOMAS. Published by request. London: B. L. Green. pp. 28.

England's Obligations to her Pious Men. A

Sermon preached in the Lion Walk Chapel, Colchester, on Sunday, April 9th, 1848. By T. W. DAVIDS. Colchester: Bruckett. pp. 25.

The Elements, Influence, and Issues of Genuine Piety. A Sermon occasioned by the death of Mr. Thomas Kilpin, preached March 29th, 1848, at the Old Meeting, Bedford, including a short sketch of his Life; with an address delivered on the same at his interment, by the Rev. John Jukes. London: Partridge and Oakey, pp. 30.

Auricular Confession and Popish Mummeries. By WILLIAM HOGAN, formerly Roman Catholic Priest, and Author of "Popery as it was and as it is." Fourth edition of 5,000 copies, with Notes. London: Ward and Co. 12mo pp. 196.

Apostolical Succession and Apostolical Successors. By WILLIAM MUSHETT, Esq., Barrister at Law. London: E. Palmer and Son. 12mo. pp. 46.

Look Up; or Girls and Flowers. London: R.T.S. 16mo. pp. 180. Price 1s. 4d.

A Manual of the Baptist Denomination for the year 1848. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix containing an account of the thirty-sixth Annual Session of that body, &c., &c., in continuation of the Annual Reports. London: Houlston and Stoneman, pp. 72.

The Annual Report of the Committee of the Baptist Missionary Society, for the year ending March 31st, 1848. London: Sold at the Mission House, and at 65, Paternoster Row. Price 1s.

The Thirty-fourth Annual Report of the Baptist Society for Promoting the Gospel in Ireland, presented at the Meeting held at Finsbury Chapel, on Tuesday, the 25th of April, 1848, S. M. Peto, Esq., in the Chair. London: Printed for the Society by John Haddon.

The Annual Report of the Committee of the Baptist Home Missionary Society, for the encouragement and support of preaching the gospel in the villages and towns of Great Britain, for the year ending April, 1843. Instituted in the year 1797. London: John Haddon.

The Report of the Directors of the Protestant Union for the benefit of the Widows and Children of Protestant Ministers of all Denominations. With a Statement of the Receipts and Disbursements, from May 1st, 1847, to April 30th, 1848. London: Benjamin Pardon.

The Eclectic Review for June. Ward and Co. 8vo. Contents. I. The Congregational Polity—its Divine Origin and Importance. II. The Exhibition of the Royal Academy. III. Lasterie's Auricular Confession. IV. Erman's Travels in Siberia. V. Posthumous Works of the Rev. John Ely. VI. Rowton's Female Poets. VII. Stroud's Physical Cause of the Death of Christ. VIII. The Life of Lord Chancellor Hardwick, &c., &c., &c.

Lowe's Edinburgh Magazine for June, 1848. Contents.—I. The Paritanic Development of Theology. II. Pictures of Dr. Chalmers, from the memory of one who loved him—Concluding part. III. The Adaptations of Popery to the Sensuousness of Man. IV. The Bishop of Exeter against Shore; or the Anglican Inquisition. V. French Republic—The late Provisional Government—Prospects of France. VI. Summary of Intelligence. VII. Literature of the Month. Edinburgh: Price 1s.

INTELLIGENCE.

AMERICA.

BAPTIST MISSIONARY UNION.

The Anniversary Meetings of the American Baptist Missionary Union commenced on the 17th of May, the Governor of Massachusetts, the Hon. G. N. Briggs, in the chair. The following are extracts from the report.

Maulmain.

The Maulmain (*Burman*) mission, with three stations (including Rangoon), seven missionaries, and seven female assistants (exclusive of Mr. and Mrs. Osgood), Messrs. Judson, Howard, Stevens, Stilson, Ranney, Haswell, and their wives; Mr. Simons, and Miss Lillybridge; and sixteen native preachers and assistants, reports, three Burman churches and one English, to which eleven have been added by baptism; whole number about 200; three schools with 160 pupils, including boarding and theological; and 26,182 copies, or 6,566,450 pp. of scriptures, tracts, &c. printed. In the Maulmain (*Karen*) mission, with one station and twenty-one out-stations, are five missionaries, and six female assistants, Messrs. Vinton, Binney, Mason, Harris, Moore, and their wives, and Miss Vinton; about thirty native preachers and assistants; twenty or more churches, including those of Rangoon and Bassein, with 1800 members, including 106 baptisms reported the past year, and two schools, one a theological school, containing sixty-five pupils, exclusive of schools temporarily taught. Both departments of Maulmain mission have the general aspect of prosperity. Much labour is performed in preaching, teaching, translating, and printing. A revision of the Sgau Karen New Testament is in progress, with a parallel version into the Pgho Karen dialect; also the Sgau Karen Old Testament. The Peguan Testament has been completed.

Mr. Mason has been transferred to this mission from Tavoy; Mr. and Mrs. Moore have been added to the Pgho Karen department; Mr. and Mrs. Vinton are temporarily absent in this country; Mr. Simons has returned to Maulmain; Mr. Bullard, died in April of last year.

Tavoy.

Tavoy mission, with two stations and thirteen or more out-stations, has four missionaries and four female assistants, Messrs. Wade, Bennett, Cross, and Brayton, and their wives, and eighteen native helpers. The operations of the mission have necessarily been reduced by the removal of Mr. Mason,

the illness of Mr. and Mrs. Wade, now on their way to this country, and the absence, for most of the year, of Mr. and Mrs. Brayton. Mr. Brayton has now returned, and will reside for a time at Tavoy. The usual religious exercises have been sustained, three schools, with eighty-four pupils, one for native preachers, have been taught, some of the churches and out-stations repeatedly visited, and thirty-seven added by baptism. The number of pages printed was 482,159.

Arracan.

In Arracan mission, Burmese department, with one missionary, Mr. Ingalls, and ten native preachers and assistants, are two stations and two out-stations, with two churches, to which fifteen have been added by baptism; the whole number fifty-five; also, in the Karen department, with one station and five out-stations in Arracan, are two missionaries and one female assistant, Mr. Abbott, and Mr. and Mrs. Beecher, with thirty-one native preachers and assistants, including those in Burmah Proper. The number of Karen churches is thirty, with 3523 members, as last reported. The number of additions the past year is not known, but the accounts received by Mr. Abbott are "very satisfactory." Mr. Abbott returned to Arracan in December, where he was joined by Mr. and Mrs. Beecher from Maulmain. A boarding-school of thirty pupils has been taught at Akyab, and a day-school of twelve.

Siam.

The Siam mission, Siamese department, has two missionaries, and three female assistants, Messrs. Jones and Chandler; and their wives, and Miss Morse, at one station; Mr. and Mrs. Jones and Miss H. H. Morse having arrived, as is supposed, in February last. The principal labour, by Mr. Chandler, has been in the foundry and printing department, or in scripture and tract distribution.

In the Chinese department, at the same station and one out-station, are two missionaries and two female assistants, Messrs. Goddard and Jencks, and their wives, and three native assistants, with a church of twenty-three members, one baptized the last year. 78,370 pages have been printed. Mr. and Mrs. Jencks are now at Singapore on account of Mrs. Jencks's ill health.

China.

In the China mission, Mr. and Mrs. Lord have joined Mr. and Mrs. Macgowan, at

Ningpo station, and Mr. and Mrs. Johnson, more recently appointed, have been authorized to remain with Mr. Dean at Hong Kong. Dr. Devan having returned from Hong Kong on account of ill health, has been transferred to France. The Hong Kong station has been greatly blessed within the year. Religious meetings have been well attended. Eleven have been added to the church by baptism, of whom two are Chinese women, making the number of native members twenty-five. A church was organized at Ningpo in October.

Assam.

In Assam mission are three stations, occupied by six missionaries, and six female assistants. Messrs. Brown, Cutter, Bronson, Barker, Danforth, Stoddard, and their wives; two other female assistants, and two native helpers. Mrs. Brown is at present in this country; Messrs. Danforth and Stoddard and their wives have joined the mission the past year. The number of churches is three; added by baptism twenty-one members, and three by letter; whole number of members more than fifty, with prospects of further increase. There are three or four mission schools, including Nowgong Orphan Institution, and from twelve to sixteen village schools. Number of pupils, 700. The printing department has been vigorously sustained. The book of Revelation in Assamese was in press at the latest dates.

Teloogoo.

The Teloogoo Mission has one station, occupied by three faithful native assistants, besides two missionaries, Messrs. Day and Van Husen, and their wives, in this country. There are five schools with about 150 pupils, connected with the station, and one native church.

Bassa.

The Bassa mission in Liberia, with one station and two out-stations, a missionary, and two female assistants, Mr. and Mrs. Clarke, and Mrs. Crocker, and four coloured or native assistants, has received three native converts to its church by baptism; present number, 20. The number of schools, one a boarding-school at Bexley, is three, with sixty or seventy pupils. Progress has been made in the preparation of a Bassa and English Dictionary, and the translation of some portions of the New Testament. Mrs. Crocker will return to the mission by the first favourable opportunity.

France.

In the mission to France are seven stations and ten out-stations, with twenty or more places of stated visitation; two missionaries, and one female assistant, Messrs. Willard and Devan, and Mrs. Willard; and ten native preachers and assistants. Dr. Devan

joined the mission in March. The prospects of the field are more encouraging than in past years. Already the missionaries and native preachers are in the full exercise of religious liberty. Meetings are attended by large assemblies; M. Hersigpy's chapel at Genlis, closed for eleven years, has been opened and dedicated to the public worship of God. The number of churches is fifteen, with more than 200 members. Twenty-three were baptized the past year, and twenty-six are candidates for baptism.

Germany.

The mission to Germany has fifteen native preachers, Messrs. Oncken, Lehmann, and others, at fourteen stations, and twenty-four out-stations, with about thirty churches and more than 2000 members; of whom 316 were added by baptism within the past year. The churches generally are in great prosperity, and now are freed from political or ecclesiastical misrule. New churches are being organized, and the work of evangelization is spreading on every hand. 430,000 religious tracts were circulated in 1847, and 6880 copies of the scriptures, with other evangelical works.

Greece.

In the Greek mission, with two stations, two missionaries, and four female assistants, Mr. and Mrs. Arnold, Mr. and Mrs. Buel, Mrs. Dickson, and Miss Waldo, the usual labours are prosecuted, with the exception of Miss Waldo's school, which has been discontinued by order of Government, on account of its religious character. Miss Waldo is since connected temporarily with the school at Corfu, which numbers sixty pupils. The attendance at the Greek service in Corfu is twenty, and at the English about seventy.

Ojibwa.

The Ojibwa mission, with two stations and one out-station, two missionaries and one female assistant, Mr. and Mrs. Cameran, and one native assistant, has been conducted as in former years, with the addition of one stated sabbath service in English at St. Mary's. The mission school numbers fifty pupils, and the two churches about fifty members.

Ottawa.

The Ottawa mission in Michigan has one missionary and one assistant, Mr. and Mrs. Slater, and a church of twenty-five members. The religious and educational interests are on the whole advancing, though with some embarrassments.

The Tonawanda station was last reported with a church of thirty-nine members, under the charge of one missionary and one female assistant, Mr. and Mrs. Warren.

Shawanoe.

In the Shawanoe mission there are three stations, three missionaries, and five female assistants, Messrs. Meeker, Barker, Pratt, and their wives, and Miss Morse and Mrs. Jones, three native assistants, and four churches with about 140 members, including twenty-three baptized the last year. One missionary and one female assistant have been discharged, and one female assistant has been dismissed. The Stockbridge station is discontinued in consequence of Mr. Pratt's removal to Delaware station. Miss Morse is also transferred to Delaware from Ottawa. The opening of a boarding Ottawa school is under contemplation. The Shawanoe school is prosperous. The Delaware school is temporarily suspended till suitable arrangements can be completed for its recommencement.

Cherokee.

The Cherokee mission has five stations and five out-stations, under the care of three missionaries, and three female assistants, Messrs. Jones, W. P. and H. Upham, and their wives, and five native preachers, with five churches and about 1100 members, of whom 122 were baptized the last year. The school at Cherokee numbers forty-one. In the printing department 587,700 pages were printed the last year, chiefly of portions of the Cherokee New Testament.

Summary.

The whole number of missions in connexion with the Missionary Union is sixteen; of stations fifty-two, and out-stations eighty-seven; of missionaries and assistants 105; native preachers and assistants 158; whole number of labourers 263; churches 123, with 10,020 members, of whom 689 were baptized the last year; and forty-four schools with 1472 pupils.

Funds.

	Dollars.
Receipts, year ending March 31	98,576
Expenditure	94,184
Debt	29,295

AMERICAN AND FOREIGN BIBLE SOCIETY.

May 12, the business meeting of this society was held in Dr. Cone's church. Prayers were offered by the Rev. Messrs. Peck of New York, and Challis of New Jersey. The principal business before the society was introduced by Dr. Cone, which was the endeavour in past years, to obtain an incorporation. This has finally been secured by an organization, on the 3rd of May, under the provisions of the General Law for the incorporation of religious, literary, and benevolent societies. In virtue of this act, the society is now duly incorporated, and known in law, as "The American and Fo-

reign Bible Society." Mr. E. S. Whitney, recording secretary, read the minutes of proceedings of the board at the organization referred to, and also the entire law of the State, authorising such corporations.

Dr. Cone said that the earliest moment to file the certificate was taken advantage of, so as to secure the name they bear. To do this, it was necessary to file the names of the officers and managers for one year; and he therefore desired as a matter of necessity, that the officers the board has chosen in the emergency, should be elected by the society. It also became necessary to alter their constitution, so as to conform to the law, which makes the managers jointly and individually responsible for the debts of the society, and prohibits them from doing any business unless a majority of the board be present. It was therefore necessary to reduce the number of managers. The secretary then read the amended constitution, and the officers for the year:

President.—Rev. Spencer H. Cone, D.D., of New York. *Vice Presidents.*—Rev. E. Tucker of New York, and seventeen others. *Corresponding Secretary.*—William H. Wyckoff, Esq. *Recording Secretary.*—E. S. Whitney, Esq. *Treasurer.*—William Colgate, Esq. and a board of twenty-five managers.

On the motion of the Rev. Mr. Tucker, the action of the Board was approved by the society, and thus the constitution, as amended, was adopted, and the officers elected.

Summary of Operations from May 1st, 1847, to April 6th, 1848.

	Dollars.
Balance from last year.....	2,013 66
Receipts	31,521 14
Disbursements	34,421 92
Treasury overdrawn.....	887 12

Publications.

The publications of the year amount to 17,018 bibles, and 33,877 testaments. Total, 50,895. The whole number hitherto published by the society, at the depository, is 262,734.

The issues of the year have been 14,157 bibles and 29,662 testaments. Total, 43,819.

The whole number of volumes of sacred scripture, published at the expense of the society in foreign lands, previously to May 1st, 1846, is 300,000. The number published at the Depository, is 262,734. Total of scriptures published at the expense of the American and Foreign Bible Society, 562,734.

The society is stereotyping in Germany a portable German testament, and is adding to its stock of stereotype plates at the Depository, a set for a nonpareil 12mo Bible, and another for a duodecimo Reference Bible. It has bibles and testaments on hand, of every variety needed by auxiliaries.

The French testament is nearly printed;

the Italian is undergoing preparation for the press.

Comparison with former years.

The receipts and operations of the society are evidently on the increase. The fiscal year just closed was shorter than any of its predecessors, consisting of only eleven months and six days. In this time, a larger amount of money has been received, than in any period of the same length since the society was organized. It exceeds the amount received during the same period last year, by more than 3300 dollars, while the expense of agencies has been less by nearly 1200 dollars.

The society maintains six colporteurs in Germany, exclusively engaged in scripture distribution. Rev. J. G. Oncken, under whose direction they act, urges an increase of the number, in view of the great field of labour, the facilities for doing good, and the success attendant upon present efforts. This success has been beyond anticipation. Great numbers have been converted. Brother Oncken writes:—"Five thousand and forty copies of the word of God left the dépôt during the past year, and have been distributed in most parts of Germany, Hungary, Switzerland, Elsas, Denmark, and Poland. Jews and Gentiles, protestants and Roman catholics, have been enriched with Heaven's best gift, and sinners from each of these classes have experienced that the word of the Lord is like a hammer breaking the heart of stone, and then like a precious balm healing the wounded spirit. No longer dare we ask in the voice of complaint, 'Who hath believed our report?' but rather exclaim with holy and grateful astonishment, 'Who has begotten us these?'"

The changes and revolutions in Europe, and the rapid progress of liberal principles, have added a new interest to the operations of the society, and created increased demand for the sacred scriptures.

The society commences the new year *in debt*. Its operations are everywhere growing in importance and in interest, and the demand for appropriations is constantly increasing. A large increase of receipts for the ensuing year is absolutely indispensable.

—
DR. BARON STOW.

Rev. Baron Stow, D.D. pastor of the Baldwin-place church, this city, has returned from a journey to the south, with his health somewhat improved. Last sabbath forenoon, while preaching to his people, he manifested much physical weakness. At the conclusion of the services, after alluding to the sixteen years of labour which he had been permitted to perform, he resigned his pastoral office, but intimated that he would remain with the church till July next. We regret that Dr. Stow has felt it his duty to leave the

people with whom he has so long and successfully laboured; especially as he is greatly beloved by every individual connected with his church and congregation.—*Boston Christian Watchman, May 25.*

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CANADA.

GRANDE LIGNE MISSION.

Mr. Cramp and Dr. Davies, as Corresponding Secretaries of the Canada Baptist Missionary Society, have published in the Montreal Register a statement intended to remove misapprehensions respecting the Grand Ligne Mission. The historical view which it contains will doubtless be acceptable to many of our readers; and though some might prefer it in an abridged form, it will be perhaps more satisfactory to others if we lay before them the whole.

"The Grande Ligne Mission was assisted by the society shortly after its commencement. The connexion then formed was dissolved by the missionaries, in the hope that if they were not identified with any denominational institution, Christians generally would more readily aid the enterprise. For several years the mission was so conducted, the assistance rendered in the United States being usually bestowed through the medium of the Foreign Evangelical Society of New York.

"In 1845, the committee of that society proposed to make new arrangements with the mission, with a view to bring it more directly under control, and to introduce pædobaptist missionaries. This was resisted by the missionaries at Grande Ligne, and a dissolution of the connexion took place.

"Application was then made by the missionaries to the committee of the Canada Baptist Missionary Society. A deputation from the committee met them at the Mission House, Grande Ligne, for conference and prayer, and the re-union of the mission with the society was the result of that meeting. But the committee did not engage in the undertaking till it was agreed that the mission should be conducted for the future on baptist principles, and that none but baptist missionaries should receive appointments. The arrangements then made, it is important to add, were fully explained to influential baptist ministers in New York and Boston, and were regarded by them as satisfactory, under all the circumstances of the case.

"In forming the new connexion, the committee indulged the hope that their brethren in England as well as in the United States would come forward liberally to support a mission so promising, and so greatly blessed. Their expectations have not been fully realized in England. The committee of the Baptist Missionary Society did not feel justified in

entering on any new sphere of labour, although they cordially and strongly recommended the object. Benevolent individuals in England have transmitted contributions, and in 1846 some kind ladies forwarded a quantity of useful and fancy articles, by the sale of which the sum of 440 dollars was obtained; but no systematic plan of operations, with a view to the collection of funds in Great Britain, has yet been formed.

"The separation of the Grande Ligne Mission from the Foreign Evangelical Society led to the withdrawal of many contributions. The loss thus sustained has been partially made up by additional aid received from baptist churches in the States, whose kind co-operation in this great work is gratefully acknowledged; the committee observe also with great pleasure the growing interest felt in the mission by their brethren in the Union: nevertheless, adequate provision for carrying on the cause has not been supplied, and in consequence the committee have been plunged in painful embarrassment.

"Had all the baptist churches in Canada (some of which, indeed, have rendered liberal assistance,) evinced such generosity as has been shown by some churches in the States, in due proportion to their means, the present difficulties would not have existed: but hitherto the burden has been chiefly borne at Montreal. The committee may indeed say with the apostle Paul, that 'it is not expedient to glory;' yet it may be necessary to imitate his example, and state facts in self-defence.

"The Grande Ligne Mission was united to the society, August 1, 1845. The expenditure by the society for the mission that year was £301 13s. 10d.; the receipts, £79 7s. 7d., of which sum Montreal furnished £42 5s.

"In 1846, the expenditure amounted to £1772 2s. 8d., and the receipts to £1323 6s. The sum received in Canada was £369 9s. 2d., towards which Montreal contributed £280 7s. 6d., besides £110 arising from the sale of the goods sent from England.

"The expenditure in 1847 was £1535 6s. 9d., and the receipts £1453 16s. 4d. Canada's share of the contributions was £544 7s. 1d., of which Montreal supplied £421 17s. 2d.

"It will be seen that since the time of the re-union, up to Christmas last, the sum raised in Canada was £993 3s. 10d.; of this, Montreal contributed £744 9s. 8d.

"The committee have no desire to boast; but in vindicating themselves against the unkind and unfounded charges with which they have been assailed, they are compelled to advert to facts which they would rather have kept out of sight. Towards the sum raised in Montreal—£744 9s. 8d.—members of the committee contributed £571.

† The balance against the mission, including outstanding bills, which being unpaid, have

not been yet brought into the account, is upwards of £1300 currency. This debt has been chiefly incurred in supplying the necessities of life to the mission families at the stations, and for it the committee are held responsible.

"In endeavouring to account for the difference between the expenditure and the receipts, the committee may refer to the pressure of the times, which affects all benevolent institutions, and to the want of an extensive collecting agency. They are constrained, however, to add, that the difference would not have been by any means so great, had not jealousies and suspicions arisen in this province, which have unfortunately interfered, to a mournful extent, with the natural flow of Christian benevolence.

"Objections have been raised against the society, because, being connected with the Baptist Missionary Society of England, it has abstained from identifying itself with any of the peculiarities of practice existing among baptists. In this the committee see no just cause of offence. They rejoice in their connexion with the society which sent out the immortal Carey—into communion with which the revered Judson was baptized at Calcutta, by Mr. Ward, one of its missionaries, in the year 1812—and with which their brethren in the States hold annual fellowship, by liberal contributions towards the translation of the scriptures published under its auspices. They fully approve of the principle on which the society's operations are carried on, regarding it as not only sound and safe, but absolutely necessary, in the present divided state of Christian opinion; since, if exact uniformity of thought and practice be required, in order to co-operation in missionary work, all existing societies must be dissolved, and associated energies be superseded by individual and feeble efforts. The constitution of the Baptist Missionary Society is excellently adapted, in the estimation of the committee, to the state of the denomination: the liberties of all are secured,—the rights of all are maintained;—no surrender of principle is either required or implied;—while all can harmoniously unite in publishing the gospel of the Saviour, and diffusing those views of truth by which they are distinguished from other denominations of professing Christians.

"But the committee are especially blamed because they have not made public the fact that Madame Feller and Mr. Roussy have not been immersed. It is indeed true, with regard to Madame Feller, that when she became a Christian, she was convinced, by reading the New Testament, that it was her duty to be baptized on profession of faith. At that time there were no baptists in the neighbourhood where she lived, nor had she heard of the denomination. On applying to the clergyman whose ministry she attended, and stating her difficulties, she at length

succeeded in persuading him to administer what he deemed baptism, which was done by pouring. Thus she made a personal profession of faith; but in the estimation of baptists, this was not Christian baptism. Madame Feller and Mr. Roussy have been often addressed on the subject by members of the committee and others, with a view to their full compliance with the Saviour's command. More than this the committee did not think it necessary to do, nor did they instruct their agents to give or withhold any statements on the subject. It gives the committee great pleasure to hear that both Madame Feller and Mr. Roussy (the exact particulars of Mr. Roussy's case are not known to them) are about to be immersed.

"The committee have thus stated the case, frankly and honestly. They present the statement to the churches, in the assurance that impartial and right-minded men will judge fairly, and not suffer themselves to be entrapped into hasty decisions, or borne away by the current of intolerance.

"They observe that some who have hitherto done little or nothing for the Grande Ligne Mission, are clamorously demanding its separation from the Canada Baptist Missionary Society, and affirming that the society seeks to retain the connexion for its own advantage. In reply, the committee have to observe, that their anxiety is to secure the support of the mission. If the connexion be maintained, it must be necessarily so modified as to release the society from direct responsibility, and place it in the position which the Foreign Evangelical Society formerly occupied, as the almoner of the bounty of others. If severed, the committee will still have the pleasure, which they hope to continue to enjoy, of receiving the contributions of their friends, and transmitting them, in addition to their own, to the Mission treasury. The decision on that point rests with the missionaries themselves, to whom a proposition for the continuance of a modified connexion with the society was communicated in March last. If they think it wise and safe to revert to a state of independence, —or if they choose to place themselves under any other institution, which can provide for the liquidation of existing debts and liabilities, and guarantee their future support, they have but to indicate their wish, and the committee will feel it to be their duty to transfer the obligations and claims of the society, and will still persevere in their efforts on behalf of the mission, with unimpaired affection and zeal.

"In conclusion, the committee are compelled to advert, with much regret, to the attitude of hostility against themselves and their labours, assumed by some who claim to be the sole representatives of baptist opinions and practices, and who are unremitting in their endeavours to injure and destroy the

Canada Baptist Missionary Society. They envy not such persons the position they have chosen to occupy. In their own defence they have little to allege, since the charges brought against them are so obviously unfounded as to preclude the necessity for a lengthened reply. If, in the prosecution of their efforts, the committee had been guilty of any dereliction of principle,—if they had been prodigal of other men's money, and niggardly in the use of their own,—or if they had done anything justly deserving the censure, either of the world or of the church, they would have endured rebuke. But when it is affirmed that they are engaged in efforts to overturn the principles by which the baptist denomination on this continent is distinguished, they are confounded and amazed, and can only repel the assertion with indignant feeling, as slanderous and utterly devoid of truth. To baptist principles and practices, gathered from the New Testament, they are ever ready to declare their conscientious and zealous adherence. Their first object is to bring their fellow men to Christ, and then to teach them 'to observe all things whatsoever he has commanded.' In a word, they desire that all converts brought in by their instrumentality may become intelligent baptists, and that every theological student trained in the College may prove a sound baptist divine."

EUROPE.

GERMANY.

A letter from Mr. Schaeffer, one of the pastors of the church at Hamburgh, with a sight of which we have been favoured, contains the following interesting particulars:—

"Our brethren in Marburg have for the last eight or ten years been subjected to a most severe persecution, as well as all the baptists in Hessa, where churches had been established in a good many places. Several weeks before the people rose and demanded liberty, brother Grimmel in Marburg had been imprisoned; and on the day before a deputation went to the grand duke; the authorities informed him that he had to go to prison again, and had to be punished now for all the former fines, which of course he never paid. But the Lord had decided it otherwise. The following day the people rose; and the police-masters, and all the persecutors, and all those who often said they would not cease from persecuting the baptists until they had beggared them all, and driven them out of the country, all these had to leave the town and country to save their lives. A deputation was then sent to the grand duke, and after some days they came back with the joyful tidings that liberty was granted. Brother Grimmel went also down to the market-place, where the people were

assembled, and he was congratulated for his delivery from his persecutors. All the brethren in Hessa now praise the Lord for his interference in their behalf. Another brother from the Hamburg church was travelling through Hessa, and had most interesting meetings with the then persecuted Christians; and his preaching the word of God and exhortations had been most visibly blessed, when he was detected, and conducted by armed police to Capel, the capital of Hessa. On the road he spoke to the policeman about Jesus Christ, and found a willing hearer. In Capel he was imprisoned, but on the following day the liberty was granted, and his prison-doors opened.

"The brethren in Hessa have made an account of all they had been robbed of by the authorities. It amounts to 3000 dollars, about £500, which is an enormous sum for these people, who are mostly very poor. They now intend to petition the new parliament for the restoration of their unjustly robbed goods. Some of them have lost all their fortune, and almost all means of subsistence, by their cruel persecutors.

"From the whole country the brethren will have a meeting next month, to praise the Lord for his goodness to them in giving them liberty. This general meeting will be held yearly.

"Our brethren in Hungary were in a similar position. They had before them the prospect of seeing their meetings broken up, their tracts and bibles taken from them, and they themselves put to prison, where they would probably have had to remain three years or longer. All at once the stroke which is going through the continent like lightning reached that country also, and the dark clouds vanished, the sun of liberty broke forth, and a wide land, hitherto covered by Romanist darkness, and almost hermetically shut up against the faintest ray of truth, was thrown open to the everlasting gospel of God and his Christ Jesus.

"We now need faithful labourers to sow the seed all over. We need the assistance of our brethren and their prayers.

"The German churches occupy now a very important situation. We need a powerful outpouring of the Holy Ghost, to enable us to do the work for which we are appointed by our heavenly Lord.

"Pray for us, brethren. Oh! may the band of juvenile mission friends unite their hands and hearts with us in the service of our great King."

ANNUAL MEETINGS.

RAGGED SCHOOL UNION.

The annual meeting of this society was held on Tuesday, May 16th, in the large room, Ex-vol. XI.—FOURTH SERIES.

ter Hall, which was so densely crowded that great numbers were unable to obtain admission. The chair was taken by the Right Hon. Lord Ashley, the president of the society.

The chairman, in opening the proceedings, said, it was not more than two or three years since the Ragged School Union, of which he had the honour to be the chairman, was so humble in its aspirations, and so confined in its efforts, that so far from daring to look to a public meeting, they could scarcely assemble a sufficient number for a small committee to arrange those operations which had at last brought them to the consummation of this glorious day. And he trusted the present large assembly might be taken as an indication that the efforts of the Society would prosper, and that one and all would with heart and soul join in the endeavour to roll away from the metropolis the disgrace of having so many thousands of destitute children totally uncared for either in body or soul. The experience of past years had proved that these schools were eminently adapted to the exigencies of the times. Let the meeting look at the progress which this society had made within the last two or three years. When it commenced it numbered its children by 100 or 200, and its schools by one or two. But now the number of schools exceeded sixty, and nearly 6,000 children had been plucked out of the mire and out of the gutter, and had been taught to aspire to that position to which God had called them as responsible beings. In the large towns of England and Scotland admirable institutions of this description had arisen, thus showing that nothing was better adapted to the wants of the times than an enlarged system of ragged schools. The use of the term recalled to his recollection the manner in which it had been derived; but the eagerness of the children to enter these schools was a sure proof that the term "ragged" contained nothing repulsive to their ideas. It was absolutely and essentially necessary for the good working of the system to adhere to that distinctive epithet, and for this reason—it marks the class, it marks the character of the operation, and binds those who are ambitious to rise above the level, to the dirty, but holy work in which they are engaged. The eagerness with which the children rushed to these schools was truly gratifying. If a new school was pretty well conducted, in the course of a month it would not contain one half the children applying for admission. They did not press there for clothing or food, but that they might receive something adapted to their moral and intellectual being, and that they might feast upon the word of life. No doubt difficulties would occur, but let no one be disheartened by being told, "It is a hopeless undertaking." It was no such thing. Mr. Branch, who was present, was well aware

that, so far from these efforts being hopeless, they were more likely to be productive of fruit than efforts on a class far more enlightened. The whole difficulty with respect to these children arose in the first outset; but after two or three weeks, the conquest is won by an exhibition of patience and forbearance towards them. He had seen children silenced into obedience by the appearance of kindness. It was so novel to them to see the eye of kindness, and to be spoken to in the language of gentleness and sympathy, that astonishment takes possession of their senses, and they become obedient, and not one of them had broken loose again. Some of the children had passed through the ragged schools to those of a higher class, and others had gone out to service; they had conducted themselves with propriety and virtue, and not one of them had been returned, and proved a disgrace to the education given him. There was only this alternative—the children must have these schools or none. It would not do to wait; whilst persons were looking for better systems, the people were perishing for lack of knowledge, which they must have, however administered, and that must be legitimate, and according to the Scriptures. Let the mass of the people see that they are cared for, and they will be ten times more patient and forgiving of any wrong, than if they think themselves cast off as the mere dust of the earth. In these schools the children, from being lawless, are obedient—from being downright heathen, they become Christians—and, seeing that, if any man will not say “God speed” to the blessed work, he is worse than a heathen man, and a publican.

The noble chairman then called on Mr. Locke, the honorary secretary, to read the report, which commenced by stating that, not only have the number of schools been increased, and those before in existence extended and improved by additional assistance from the funds of the Union, but a degree of attention had been drawn to ragged school operations far beyond that of any previous year, and such an amount of sympathy awakened in the public mind towards such efforts, as bids fair to place this society at no distant period among the very first of our benevolent Christian institutions. The progress of the Union may be observed from the following statement:—In the first year, the schools numbered about twenty, the teachers about 200, and the children about 2,000. In the second year the schools numbered twenty-six, the teachers 250, the children 2,600. In the third year, the schools numbered forty-six, the teachers 450, the children 4,700. The amount collected in the first year, was £61; in the second, £320; in the third, £637, in addition to £857 raised for the special object in Pye-street, Westminster. In the year just closed, the schools number sixty-two, the voluntary teachers 782, the paid teachers se-

venty-eight, and the children 7,000. The amount collected was £696. This amount has enabled the committee to assist no less than twenty-seven schools with grants, and to promise an annual grant to some of the others; amounting in the aggregate to £312. One thing, however, still appears very remarkable, viz., the small amount of regular annual subscriptions, which do not yet amount to £100. The committee earnestly desire to increase this sum, and so give stability to the society, as they have no right to rely on a continuance of such liberal donations as they have lately received, especially such as one lady has kindly given, viz., £1,000 within the last two years. The report then proceeded to point out the wretchedness existing in many of our localities, and the improvement which has been effected in some of them by the establishment of ragged schools, and the blessing thereby conferred not only on the children, but on their parents. “One great hindrance to success (the committee observed) has been the difficulty of getting employment for boys after they become steady, and anxious to earn their own living. At the refuge in Old Pye-street there are above twenty that could be recommended as steady and industrious lads, and if tradesmen would correspond and take them as apprentices or errand boys, the committee think they could be fully relied on both as to diligence and honesty. One plan has been proposed, which the committee have now under consideration, and which they are disposed very soon to try to carry out. It is this: to induce the government, in some way, to assist them in removing to some British settlement, as many destitute, and yet industrious boys and girls, as choose to go, where, under government protection, they may get employment, and earn an honest living. This, they think, would give great encouragement to ragged school efforts, besides being a great boon to the poor children, and be appreciated, not only by ragged school teachers, but also by the parents and friends of the children, many of whom are constantly wishing for something of the kind.” From the financial account, it appeared that the total receipts during the past year were £1,171. The sum expended in grants to twenty-seven schools, £405 2s. 1d.; in bibles and books, £44 7s. 6d.; on rent, salaries, &c., £280 3s. 8d.; amount promised to twenty-four schools, £312 10s., leaving a balance in favour of the society of £132 0s. 10d.

TOWN MISSIONARY AND SCRIPTURE READERS' SOCIETY.

The annual meeting of this society was held on the 3rd of May at Freemasons' Hall, and was very numerously attended; John Labouchere, Esq. took the chair. After

prayer by the Rev. Charles Blake of Norwich, the secretary read the report. It stated that the labours of the society had been extended in the past year; and that there was a greater number of agents employed, and a greater increase in the funds than they had ever had to report. The receipts during the year amounted to £3,555 11s. 5d., an increase since the last report of £1,752 16s. 11d. Number of missionaries in the last report was thirty-two; during the past year they amounted to sixty-four. Nine were employed on railroads, and were now taken off, from the works being completed; others taken off from the want of funds. At the present time there were fifty-one, being an increase since last report of nineteen. Five agents had been appointed as colporteurs, and went about as hawkers, and had circulated among the servants of London alone 4645 copies of the scriptures in the last year, and 15,740 copies since they commenced their operations. The number of Bibles and Testaments sold by means of the society was 29,349, and of the books of the Tract Society, 68,944.

NEW CHAPEL.

DUNSTABLE.

On the 16th of June, a new and spacious building was opened for the use of the baptist church under the pastoral care of the Rev. Daniel Gould. Crowded congregations attended in the morning and evening, when the Rev. Dr. Harris of Cheshunt, and the Rev. Mortlock Daniell of Birmingham preached, and devotional services were conducted by the Rev. Messrs. Jukes, Kent, Shovelton, Forster, Burgess, Adey, and Andrews. The collections on that day and on the following Lord's day, when the Rev. W. Robinson of Kettering delivered two appropriate discourses, amounted to £127 4s. 2d.

ORDINATIONS.

BLACKBURN.

The Rev. R. Bentley of Cork having received a cordial and unanimous invitation from the baptist church in Blackburn, Lancashire, has accepted it, and commenced his stated labours there on the last sabbath in May. Mr. Bentley addressed a letter to his ministerial brethren of the south on their assembling at Birr on April 26th, in which he made known his intended removal, and took an affectionate farewell. The following resolution was then unanimously adopted:—

“That the brethren of the Southern Association having heard with much regret of the intended re-

moval from this country of their esteemed brother, the Rev. R. Bentley, commend him to the fraternal sympathy and kindness of their ministerial brethren in England; and express their earnest desire that his ministry in his new sphere of labour may be accompanied by the divine blessing.”

LEWES, SUSSEX.

The entrance upon the pastoral office of Mr. Henry Lawrence, late of Stepney College, was solemnized at Lewes on the 24th of May. An introductory discourse having been delivered by the Rev. W. S. Edwards of Brighton after suitable devotional exercises, appropriate questions were asked by the Rev. W. Groser, who then offered prayer for the church and its minister. The Rev. J. H. Hinton, M.A., gave a charge to Mr. Lawrence, and the morning service was closed with prayer by the venerable Mr. Foster of Uckfield. In the evening, the Rev. J. Parry, who has recently accepted an invitation to the pastoral office from the independent church at Lewes, prayed; and Mr. Groser preached to the people, and concluded the public engagements of the day with prayer.

SAFFRON WALDEN, ESSEX.

The Rev. Thomas Burditt, late of Zion chapel, Cambridge, has accepted a pressing invitation to the pastorate of the baptist church, Saffron Walden, vacant by the removal of the Rev. N. Haycroft, M.A. to Broadmead, Bristol, and entered upon his stated labours on the last Lord's day in June.

The Rev. Josiah Wilkinson, who presided over this church successfully from May, 1809, to January, 1844, since which time he has been laid aside from active usefulness by severe bodily affliction, resigned his pastoral connexion with the church on Lord's day, June 18th, 1848.

EARL'S COLNE, ESSEX.

The church at Earl's Colne, late under the pastoral care of the Rev. T. D. Reynolds, having requested Mr. Charles Short, who recently finished his studies at Glasgow, to take charge of them, he has accepted the invitation, and commenced his pastoral labours.

WAKEFIELD.

The Rev. W. Colcroft, who has sustained for several years the pastoral office over the baptist church at Stanningley, has accepted a unanimous and pressing invitation of the baptist church at Wakefield to become their pastor, and will enter upon his labours in that town on the first Lord's day in July, 1848.

KINGTON, HEREFORDSHIRE.

Mr. W. B. Bliss, of Stepney College, has received a cordial invitation from the baptist church in this town to become its pastor, and has accepted it. He purposes entering on the duties of his office on the third sabbath in July.

WALLINGFORD.

The Rev. Samuel Davies, late of Keppel Street, London, intends to commence his stated labours as pastor of the baptist church at Wallingford, Berks, on the fourth Lord's day in July.

CUMBERLAND STREET.

We are requested to state that Mr. Charles Smith, late of New Mill, near Tring, has accepted a unanimous invitation of the baptist church, Cumberland Street, Shoreditch, to supply the pulpit for six months; and commenced on Lord's day, the 18th of June.

RECENT DEATHS.

REV. ROBERT EDMINSON.

This respected minister, who formerly sustained the pastoral office in the baptist church at Bratton, Wiltshire, died in the 68th year of his age at his residence in Cambridge, May 19th, 1848.

MR. R. COOPER.

Died May 27th, 1848, at Little Rissington, Gloucestershire, Mr. Richard Cooper, aged ninety-one years. During the former part of his life Mr. Cooper was a member of the church of England; subsequently he became a hearer of the Rev. Benjamin Beddome, and was united to the church at Bourton-on-the-Water at the commencement of the present century. For many years he sustained the office of deacon in that church, and was able, until a very short time before his death, to discharge the duties of his office. During the illness which preceded his decease Mr. Cooper experienced great and almost uninterrupted tranquillity in the prospect of dissolution, and spoke much and frequently of the goodness and faithfulness of God as manifested toward him during a long life. Nearly the last words which he was heard to utter were, "I'll trust Him—I'll trust Him!" In him many have lost a faithful and generous friend, the church a devoted and consistent member, and the world an edifying example of piety, benevolence, and usefulness.

MRS. MANNING.

Died at Kissingbury, near Northampton, June 1st, 1848, in her 61st year, Mrs. Manning, the beloved wife of Mr. John Manning, farmer. During the last twenty years she had been an active and useful member of the baptist church in this village. Her life was distinguished by consistency, humility, and benevolence; but few were less conscious of her excellences than herself. Her peculiar tenderness had greatly endeared her to her numerous family, who survive to feel and mourn her loss. Her general kindness had gained for her the respect of all, and the affection of not a few. In her, the poor and the suffering ever found a ready and an efficient friend. As she had lived so she died, evincing the power of religion to make its possessors peaceful, unassuming, and affectionate. The affliction which ended her course was short and severe, but borne with exemplary patience and calmness. As her end approached, she expressed a fear lest in the hour of separation she should experience a painful clinging to life; and a hope that she might be able to say with the triumphant apostle, "I have fought a good fight, I have finished my course, I have kept the faith." The desire she felt for the prosperity of the church to which she belonged, made her "in a strait betwixt two, having a desire to depart," and yet, in submission to the divine will, wishing, for the benefit of others, to remain. The simplicity of her trust in the Saviour in dying moments resembled a little child taking the hand of its father, to be led and supported. Her dying scene answered fully to Cowper's description, "just on the verge of heaven." On Lord's day afternoon, June 11th, her death was improved by her pastor, the Rev. J. Lea, by request, from Eccles. ix. 10, to a crowded and affected congregation.

REV. DR. PAYNE.

We regret to learn that the church on earth has lost the services of Dr. Payne, theological tutor of the Independent Western College, and author of "Lectures on Divine Sovereignty" and other valuable books. Dr. Payne died suddenly, on Monday morning, June 19th, in his bed, having preached the evening before from the words "God is love." His age was sixty-seven.

TWO SISTERS.

Eady Booth was born Nov. 24, 1805. When about eighteen years of age, a violent cold produced an illness from which she never entirely recovered. She was married July 27, 1831, to Mr. George Futvoye, by whom she had three children, two of whom lament her loss. She died March 2, 1848.

Martha Booth, her sister, was born July 3, 1814, and died Dec. 15, 1847. Their father, Isaac Booth, Esq., of Hackney, deceased in 1840, was for many years deacon of the church in Prescott Street, formerly under the care of his father, the Rev. Abraham Booth.

His two daughters here named were brought up under his own care, and early imbued with religious feeling; Martha was for many years a member of the church of Christ; and both died peacefully trusting in the Lord their Saviour.

Martha Booth displayed the vigour of her piety in the fortitude of her spirit and the patient endurance of her long affliction. Her illness, which baffled all medical skill and the kindest attendance, commenced in 1832: from that time she had few intervals of ease, and none of health. When a little relieved, she was constant in her attendance at the house of God, and evinced an unconquerable attachment to his cause. Her room was one continued scene of patient and instructive subjection to the will of God. In the worst affliction, and to the last, she testified with fervent constancy to the grace of God; encouraging the faith of all observers by her own example of its all-sufficiency. The uniformity of her peaceful repose in her forgiving Lord was most remarkable; and when the crisis of her earthly trial came, she had not only peace, but joy. She suffered much, but she greatly rejoiced; and fervently commended to all the service and salvation of that Lord, who, as a refiner of silver, had, in the furnace of affliction, prepared her to reflect his image both in life and death.

Eady Booth was never well after 1831; but her patient constancy both in suffering and attachment was evolved in many trials to the last. Guided by a divine providence she, with her children, followed Mr. Futvoye to Canada, where she died. She there received and reciprocated with him the most endearing domestic sympathies; and during the first years of her residence there, her health was recovered beyond all expectation. She received with great fortitude the intelligence of her sister's death, and that of her elder brother; but her health, which had been recently failing, sank under various influences, and left her friends and husband no hope of recovery or continuance. Like her sister, she perceived with great distinctness the advancing crisis of mortality, and met the event with most intelligent and peaceful submission to the will of God. Her husband, her children, her attendants, and her relatives in England were all remembered, and most affectionately directed to the great redeeming Lord; and, in her departure, she seemed to have overcome mortality rather than to die.

MISCELLANEA.

MR. BOYCE'S FUND.

May 10th, 1848, the trustees of the late Mr. Thomas Boyce met at Mr. Wright's, Lays Hill, Herefordshire, to consult together on the best method of fulfilling the trust reposed in them. They are highly gratified in stating they have been able to assist from the funds six ministers of the gospel stationed in different parts of England, to give a donation of £25 to the Baptist Home Missionary Society, to support a missionary at Athlone in Ireland, to give £20 to the Swiss Mission in Canada, to advance £10 towards the support of a man of colour in Jamaica, to give £42 towards the support of a mission in France, and £100 to the Baptist Foreign Missionary Society.

A public meeting was held on the occasion, when the hymns were given out by Mr. Stone, John Penny, Esq., of London, delivered an affectionate address, in which honourable mention was made of the late Mr. Boyce and of his friend, Mr. Edward Goff, through whose benevolence twelve schools have been established in Herefordshire and the adjoining counties, and at each station a baptist church has been formed. A sermon was preached by Mr. Winter of Bristol from John vii. 37, 38, 39, to a numerous and most attentive congregation.

BANBURY.

The baptist church, Bridge Street, Banbury, under the pastoral care of the Rev. T. Furnieaux Jordan, on Thursday last paid off £500 of the heavy debt, under the pressure of which they have been struggling ever since the erection of their chapel in 1841. This has been achieved by the great liberality of a few of the friends, aided by the prompt contributions of others on the spot and at a distance. There is still a considerable debt remaining.

CHIPPERFIELD, HERTS.

At a fraternal meeting held June 12th, the baptist church at Chipperfield, with the congregation and school, presented a purse containing a number of sovereigns to their pastor, Mr. Cowdy, as a token of unity of affection.

BRITISH ANTI-STATE CHURCH ASSOCIATION.

The executive committee having secured eligible premises at No. 4, Crescent, New Bridge Street, Blackfriars, the offices and book depôt of the association have been removed from Warwick Square; and all future communications to the secretary

should be directed thither. Money orders should be made payable to Dr. Thomas Price, the treasurer.

MISTAKEN IDENTITY.

At the last March Worcestershire assizes two men were sentenced to fifteen years' transportation for burglary. The prosecutor had sworn to their identity, but the evidence that he was in error is so conclusive that the Secretary for the Home department has advised her Majesty to grant them a free pardon. Had they been sentenced to suffer death, they would ere now have been executed. Will any of the advocates for capital punishment tell us what compensation could have been rendered in that case? or what provision their system makes for the rectification of such mistakes?

COLLECTANEA.

QUERIES ON MARRIAGE.

The following communication has been circulated extensively among the clergy by the archdeacon in the diocese of London, and probably the same course has been pursued in various parts of the kingdom. It is a question far from being devoid of interest:—

"I have been requested by Her Majesty's Commissioners 'for inquiring into the state and operation of the law of marriage,' to ascertain the opinion of the clergy of this archdeaconry, upon the question whether a man should be allowed to marry his deceased wife's sister. You will therefore do me a great favour by giving me your opinion upon the two following points.

"1. Is the marriage of a man with his deceased wife's sister prohibited by the divine law?

"2. Independently of the divine law, is there any other sufficient reason why it should be prohibited by the law of the land?"—*Record.*

MADAGASCAR.

We had great pleasure some time ago, in quoting a statement that the son and heir of the persecuting queen of Madagascar had professedly received the gospel, and had employed her influence to screen some of the other converts. The committee of the London Missionary Society learn that he adheres to his profession.

"The only son of the queen, and her successor to the throne, who has just attained to manhood, has continued to afford to the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws, which

pronounce slavery and death upon the Christian, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger, and effect their rescue. He has been more than once reported to the queen by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of a pagan persecutor, and the life of the prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this hopeful youth. 'Madam,' said the prime minister, when recently addressing the queen, 'your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost, if your majesty does not stop the prince in this strange way.' 'But he is my son,' replied the queen, 'my only—my beloved son! Let him do what he pleases: if he wish to become a Christian, let him!—he is my beloved son.' But, in a manner still more striking, the heart of the very man who was thus the accuser of the prince, was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew (of whose conversion to Christianity he was ignorant) to take down the names of those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them the object of his visit, begging them instantly to break up, and go home, lest his uncle should do them harm. When the young man came back, the uncle inquired, 'And where is the list?' 'There is none.' 'Why have you disobeyed my orders? Young man, your head must fall, for you show that you also are a Christian.' 'Yes,' he replied, 'I am a Christian; and if you will, you may put me to death, for I must pray.' At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, 'Oh, no, you shall not die!' and thus the affair dropped, and the Christians were delivered."

HOLLAND.

The draft of the revised constitution of Holland contains the following provisions:—"Every one professes his religious opinions with the utmost freedom. Equal protection is afforded to all religious communions in the realm. All the inhabitants, without distinction of religious creed, enjoy the same civil and political rights, and are qualified for every civil dignity and employment without exception. The public exercise of every religious worship is permitted, provided it in no case disturb the public peace and tranquillity."—*Record.*

SICILY.

The draught of the constitution presented to the new chambers begins thus :—"The Roman catholic religion is declared to be the religion of the state, to the exclusion of all others. The king shall be obliged to profess that religion; and should he change it, he is to be considered as having forfeited his throne."

THE POPEDOM.

The heterogeneous elements which form the foundations of the papacy cannot apparently hold together much longer. With Austrian despotism on the one side, and the spirit of republicanism in Italy on the other, the pope is on the horns of a dilemma; and, whichever side he choose, it seems inevitable that the throne of the successor of St. Peter will be shaken or overturned. *Pio Nono* having granted his Italian subjects a representative constitution, one of the first acts of the new government was to advise his holiness to declare war against Austria, in defence of the Lombards, with whom the Austrian army had for some time been in hostile conflict. The emperor, on the other hand, announced, that should the pope, as sovereign of the Roman states, declare against Austria, he, the emperor, and all his subjects would renounce their allegiance to the pope as their spiritual head, and strip him of his pontificate as well as drive him from his temporal sovereignty. The infallible head of Romanism seems to have been sadly at a loss for light to direct him which interest to choose. Unwilling to break with Austria, he ventured to reprimand the Roman general, who, in pursuance of orders from the administration, had led troops across the Austrian frontier, thereby virtually declaring war against the emperor. For this the Romans had risen in rebellion, and surrounding the residences of the pope and his cardinals, had been keeping them in durance. At length the pope has yielded to the more pressing force, and, with his consent, his troops are making common cause with Italian revolutionists against Austria. There is small probability of the quarrel being settled without much bloodshed. —*The United Presbyterian Magazine*.

GERMANY.

The parliament which is now assembling for the first time at Frankfort, has a task before it equally important, but infinitely more difficult, than that of the National Assembly of France. To reconstruct the German nations, to unite them under one head, and form one great federal union of independent kingdoms and principalities, is, we should conceive, an attempt of almost hopeless magnitude. The hereditary rivalry of

the two great states, the slumbering enmity between Lutheran and papist, the prejudices of birth, and place, and religion, which prevail throughout Germany, to an extent much greater than is generally supposed, must all come in direct collision; and he must be sanguine indeed who anticipates a speedy and successful termination to the labours of the German parliament. If we look beyond the Alps the prospect of future calm is more uncertain. The war in Lombardy has as yet been productive of no decisive result, and the battle fought under the walls of Verona on the 6th of May, was evidently disadvantageous to the Piedmontese. The Austrians still hold the two great fortresses of northern Italy, with the ready means of access to the German frontier, and they have been probably by this time reinforced by the arrival of fresh troops from Vienna. It is possible that the emperor might be induced to renounce his sovereignty to Milan and its territory; but weakened by intestine disorder though his empire is, we should be much surprised if the Venetian provinces, which open the way into the heart of his dominions, were surrendered without a protracted struggle. If, in the more active operations which will now probably take place, the Sardinian army should sustain any serious reverse, it is but too easy to foretell the consequences; a French invasion, a European war. Still let us hope the best; let us hope that Italy will achieve her own independence, and that she is not, in the despairing language of her poet, doomed for ever—

"Pagnor col braccio di strainere genti
Per servir sempre, o vincitrice o vinta."

—*Lowe's Edinburgh Magazine*.

BOHEMIA.

By those who are sufficiently familiar with our martyrologies to remember the melancholy prominence of Bohemia, and its capital, Prague, in the atrocities of the sixteenth and seventeenth centuries, the following sentences taken from the *Patriot* will be interesting.

The *German Universal Gazette*, of the 18th inst., announces the bombardment of Prague by Prince Windischgratz, who had retreated from the city with the garrison and occupied the heights commanding it. Prague is described as a heap of ruins. In several streets not a house escaped the cannon-balls.

The cases of atrocious cruelties committed by the Czechs, especially during the first days of the combat, have a strong family likeness to the horrors of which the Taborites were guilty during the Hussite wars. They cut off the noses and ears of the soldiers whom they took alive, and murdered them after having thus tormented them.

Twenty-six Hussars were thrown into the Moldar on the 13th, and a stationer who

served in the National Guard, and had killed two students, was taken by the Czechs and crucified on the door of his house.

All letters from Prague, which has been nearly destroyed by a bombardment, agree on the definitive capitulation of the insurgents, who, it appears, had formed a deep-laid plot to found a Czechish empire, separate from Austria, and had resolved on the exile and subjugation of the Germans. Russian aid was invoked; and by Russia, it is stated, was prince Windischgratz informed of the conspiracy.

FRANCE.

The eyes of the world are now fixed with the deepest interest on France, whose recent revolution has been so sudden and complete. Were the masses of the people imbued with sound moral principles, we should have no fear for the future. But when we recollect that so many of them are infidels, and that the consciences of the religious are, to so large an extent, under a *direction* which perverts them, we have misgivings which we are unwilling to entertain. France must have a moral regeneration before we can calculate very sanguinely on the effect of political institutions, however excellent. — *Eclectic Review*.

PARIS.

There have been several successive days of hard fighting in Paris between the workmen on the one side and the National Guard and troops of the line on the other, during which the slaughter has been immense. A correspondent of the *Times* says, "It is impossible to form an idea of the losses on both sides, but in the opinion of many, Paris has not witnessed such a scene of slaughter since the massacre of St. Bartholomew." In the National Assembly it was stated that the troops of the line and moveable guards had to lay siege to every house situate between the Hotel de Ville and the Rue St. Antoine. Their losses were immense, and the pavement of Paris had never before been reddened by so much blood. The greatest exasperation prevails among the insurgents against the National Guard. The latest intelligence accessible at this moment refers to the renewal of the conflict on Lord's day morning, June 25th:—"The first barricade was vigorously attacked and carried, but not without considerable slaughter on the side of the assailants. Colonel Raynaud, of the 48th regiment of the line, and several other officers were killed. General Bouquet of the engineers arrived at the Place de la Bastille at twelve, with the firemen and a battalion of sappers. Some houses were in an instant blown up, and several barricades thus turned were captured without loss. On some points

the insurgents had dug trenches, against which the artillery was unavailable. They fired from within, and, on the approach of the troops, escaped through passages opened in the cellars of the houses. A large body had sallied from the suburb towards noon, entered the island of St. Louis, and formed a barricade on the Pont des Tournelles, which was undergoing repairs. They were there kept in check by troops stationed in the wine stores, on the opposite side, and were actually placed within two fires. The enclosure of St. Lazare was re-occupied in the morning by the insurgents, who carried away ten small pieces of artillery belonging to the Chateau Rouge, which they loaded with stones and pieces of broken bottles. On the Quay de la Megisserie some ruffians fired from a window on a battalion of troops of the line, and escaped by a back door into the street. Others were, at the same time, erecting a barricade close by, in the Rue de Bethizy; but a patrol of National Guards dispersed them, and they fled, throwing their arms in the streets. A battery of artillery had been placed on the hill of Montmartre, and measures adopted to prevent the insurgents from gaining possession of that important position."

THE LORD'S DAY IN GERMANY.

We observe in the German periodicals the announcement of two prizes to be given for the two best essays, in German, on the observance of the Lord's day (*Ueber die Sonntags Heiligung*). The object of the essays is to show from the word of God that one whole day in seven has from the beginning been set apart by the Lord of the world for his worship. The prizes are respectively 150 and 100 ducats (about £70 and £47 sterling.) The announcement is made by Dr. Marriott, and dated Basel, 1st Dec. 1847. — *Killo's Journal of Sacred Literature*.

AMERICA'S GAINS BY WAR.

A curious calculation was mentioned in the House of Representatives the other day. The expenses of the war with Mexico, and the purchase of worthless territory, will be a hundred and seventy millions of dollars. This amount in silver, placed in two-horse waggons, a thousand pounds to each waggon, would fill ten thousand six hundred and twenty-five waggons, which would make a dense train extending sixty-six miles; money enough to educate all the children of the country, and liquidate all the state debts, and clean out every harbour, and chequer the United States with railroads and canals. And then there would have been enough left to purchase all the territory which we have acquired. — *Reflector and Watchman*.

CORRESPONDENCE.

FEMALE EDUCATION IN THE EAST.

To the Editor of the Baptist Magazine.

3, Eastcott Place, Ferdinand Street,
Camden Town, May 12, 1848.

DEAR SIR,—You permitted a few months since to be placed before your readers a brief statement on behalf of the mission school at Walthamstow, which was responded to by some friends, and by one at Pontefract anonymously, who most kindly contributed a handsome donation.

The indulgence of your readers is now sought in pleading the cause of another society carried on by Christian ladies, called "The Society for Promoting Female Education in the East," and which, although conducting labour abroad, may be termed a sister institution to the one at Walthamstow, and also auxiliary to all our foreign missionary societies.

With the existence of this society it is more than probable that many benevolent persons in the Baptist denomination are unacquainted; while to the few who have occasionally taken an interest in it, its labours, trials, and successes, are inadequately known.

In the following very brief appeal, it is designed to present only so much as shall make known the object and operations of the society, and then the claim that it has upon the sympathy and co-operation of Christians of our own denomination, as exhibited in extracts of letters written by Mrs. Davies, the wife of a baptist missionary at Colombo, Ceylon, whose heart has been cheered under difficulty by its timely aid.

The Female Education Society was formed in the year 1834, and its committee composed of ladies of the different evangelical denominations, its funds being equally available for all. Its object is the establishment and superintendence of schools in the East, where favourable opportunities are presented; the selection and preparation in this country of pious and well-educated persons to go out as superintendents, and the training and encouragement of subordinate native teachers.

The chief end kept in view is to bring the pupils to an acquaintance with scripture truth, and to a belief in Christ as their Saviour; all other useful knowledge, which circumstances may render desirable, being at the same time imparted.

By the blessing of God upon its efforts at home, it can now reckon fifty-two auxiliary sources of contribution, twenty-two of which are regularly organized associations. Besides these, the attention of Scottish and continental Christians has been drawn to this interesting branch of missionary work; and kindred societies have been formed by the ladies of

Edinburgh, Glasgow, Strasburgh, Basle, Geneva, and Berlin; the last of which places has several auxiliary associations in different parts of Prussia.

The whole amount raised by the society, up to the date of the last report, is £19,218 17s. 10d. It has trained and sent forth sixty teachers, assisted several others, bestowed help on schools already established to the amount of £5300, and has, at the present time, eighteen agents, who, having been carefully selected and trained in this country, are employed at different missionary stations, and have under their care not fewer than 1200 children. These occupy stations at Bombay, Madras, Tinnevely, Galle, Cuttack, Kandy, Colombo, Singapore, Ningpo, Borneo, Cape Town, Graham's Town, Caffraria, Libkatlong, Jerusalem, Wynberg.

The present state of the society's funds compel the committee to circumscribe their labours, and to withhold assistance in many quarters where they would rejoice to give it. Last year's income, so far from showing any increase, is below that of the first year, and considerably less than that of the fifth year of the society's existence. The committee are resolved that they will not burden themselves with debt, nor place the society in circumstances of embarrassment. To a certain amount they are pledged in salaries; another certain amount is required for the machinery of their establishments. By their rules a specified sum is reserved in hand to meet the demands of sickness among their agents, and other unlooked-for casualties. This sum has, through the recent falling off of their funds, been drawn upon, and must be replaced with all speed. So that there is but a small portion of their present income at their disposal for sending out fresh labourers, or affording aid to missionary schools. The committee feel bound not to outstep their limits, notwithstanding the pressing appeals which they receive from abroad; and although they cannot plead that they are involved in debt, yet having expended for necessary purposes their reserved fund, and having also a falling off in their annual income, they may be considered as having pledged themselves beyond their means.

It is hoped that the benevolent and Christian reader may be disposed to assist in so good a cause. Any amount sent to the above address will be thankfully received, and other required information communicated. "The History of the Society," lately published,* presents a view of the strong claims which the

* By Mr. Suter, 32, Cheapside; and also to be had of Miss Webb, assistant secretary, 61, Stafford Place, Pimlico.

millions of women in the East have on the Christian compassion of all, but especially on that of their favoured British sisters. A wide field is open before the society; the daughters of India, China, and Africa are waiting to receive the knowledge of the truth as it is in Jesus; and may He who has designated the world the field, dispose the hearts of his people to contribute liberally, so that it may be occupied with faithful labourers, and so numerous, that they "shall see eye to eye when the Lord shall bring again Zion."

Submitting the following extracts to the kind attention of your readers, I remain,

Yours with due esteem,
ESTHER CAREY.

EXTRACTS.

"Colombo, August 14, 1845.

"It is with very grateful feelings I write to acknowledge the kind and encouraging manner in which your committee has treated the request I made to the Baptist Missionary Society, for assistance to form a normal school here. It was quite unexpected, and of course the more cheering. I am more and more impressed with the importance of such an establishment: though I am aware that many will be the difficulties in the way of its efficiency, and much self-denial and wisdom will be needed on the part of those who may conduct it. The desire for education is becoming much more common, or, I should rather say, the strong prejudice against it is much on the decrease. The people are particularly anxious to learn the English language, as it is regarded by them as a sure foundation for obtaining a livelihood."

"August 15, 1846.

"We have received but twelve children, as we have thought it better to ascertain pretty positively on what funds we may calculate from our friends in England. If they will encourage us, (and I do not much fear the reverse) we shall increase our number to at least twenty. We have had so many applications for admission from both Singhalese and Portuguese, and those of all classes, which we regard as a very favourable sign; as the Singhalese, especially, have hitherto been averse to the education of their females. It has been a painful duty to refuse so many, as we have been obliged to do, who seemed sincerely anxious to obtain such privileges. We have received several orphans, having given them the preference, when other things were equal, and most of the others are the children of our native teachers. Not one of them can read, though some of them are more than nine years of age. But they are, all tractable and very anxious to learn. They live in our house, so that they are constantly under my supervision. We propose to teach them the rudiments of knowledge both in Singhalese and English, and to train them to habits of industry, cleanliness, and economy."

"You will see that the charge that we have undertaken is a very great one; as we look forward, not to the personal good of our pupils alone, but still further, to the beneficial influence they may exert on their immediate connections, and indeed on all who may witness their example. Well may we say, 'who is sufficient for those things?' while I trust we can answer, 'our sufficiency is of God.'

"We have some special contributions given by ladies for the entire support of a child, and we are anxious to get as many of these as possible. The amount we ask in this case is £6 a year for each. My object in thus writing to you is to thank you for past kindness, and to plead from it still further encouragement. I trust that the object you have in view may, by God's blessing, be promoted by our in-

strumentality, and that in this hope you will continue to us your valuable assistance."

"Colombo, April 16, 1847.

"I beg to acknowledge, and with many sincere thanks, the kind and generous grant of your society towards the support of my school of native girls. I am sure it will in some measure repay you, and those associated with you, when I assure you that the grant has very much encouraged me in the midst of several discouragements. These, however, I am thankful to say, do not arise from the children, who are making good progress in their lessons, which may one day, I hope, be the means of leading at least some of them in the path of true wisdom."

"I shall not attempt to receive more than the twelve children at present, and especially as they are now entirely dependent on me for instruction, owing to the removal of Mr. and Mrs. Lewis to Calcutta. I shall, however, use my best exertions to carry on and perfect their education. Some of them will soon be able to read the scriptures in their own language, who, when they came to me eight months ago, did not know a letter. Oh that the Spirit of the living God may sanctify their knowledge, and lead them to embrace and exemplify the truths, with which they may now become acquainted."

THE DECLINE OF OUR CHURCHES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have read carefully and candidly the address of the Baptist Union to its respective churches, entitled "Kind Words;" and as the matter of that address demands the greatest possible consideration, and the address itself invites the expression of opinion, I venture with all due respect both for the estimable writer of that address, and for the association from which it proceeds, to suggest the thoughts and feelings it has excited in my own mind. That they differ from those expressed in the address will form, I trust, no obstacle to their insertion in your Magazine, or to their meeting with the little attention they may deserve.

In the first place. Can we, or should we, attempt to judge of the amount of piety existing in any locality, by the mode adopted in the address? It is indeed allowed to form an imperfect criterion; but must not such a numerical calculation always overlook many of the most important indications of the progress of the Redeemer's kingdom? May there not be a great preparing of men's minds for that kingdom, where no visible accessions to it are made? This mathematical measuring of the work of God's Spirit—a work so little understood by us, and that has always proceeded in such an unexpected course, working out itself by means so arbitrarily selected—seems to me altogether wrong. Besides failing to lead us to any true result, is it in no degree contrary to the spirit our Saviour desired us to cultivate, in reminding us more than once, "The kingdom of God cometh not with observation?"

The most melancholy part of the address is that which speaks of the state of piety in

the churches. If the church of Christ were in a healthy state, earnest piety, deadness to the world, and a keen sensitiveness to every thing spiritual and holy abounding, the want of numerical additions would be no source of anxiety to me; because, I believe, that whether we can see it or not, God's work does unceasingly go on with the precise rapidity he has fore-ordained; while he appears to-day wielding the whirlwind and the storm, making them subservient to his inflexible purpose, — to-morrow ruling in sublime calmness.

The supineness of the professing church, its deference to the world, its desire to vie with the world in outward show and respectability, the covetousness of its members, its melancholy reliance on money and purely worldly means for the accomplishment of its purposes, its coldness and deafness to the burning appeals of an unhappy world, and not least, its miserable, narrow-hearted dissensions, — these things are in themselves truly heart-rending to behold. But is God to be hindered by them? By no means. He can as easily dispense with the outward church of to-day, as he did with the Romish church, when it was vainly thought to be the great and necessary storehouse of godliness. Are there no indications of a great turning of men's hearts Godward, in the rejoicings over which an unfaithful church may not be allowed to participate? Has it not become a fair and serious question whether our professing church is adapted in this day to gather together, develop, and bring into active operation the piety that does exist? I may be too bold, but I cannot help asking, May there not be earnest thoughts and holy feelings slumbering in many hearts, as once there were, waiting until they should have room to burn and shine forth so soon as papal Rome was forced to relax its iron and corrupting thralldom over men's souls?

In the second place. Is this day or week of humiliation exactly the thing we need? Dare we hope that it will remedy the evil? Is it not the tendency of human nature to substitute so easy a profession for that faithfulness, that heart-searching, that earnest agony of solicitude which such a case as this demands — not for *one day* or *many*, but till the sad scene we mourn over has passed away? Doubtless there will be earnest prayers offered by many who have long mourned over the state of the church; a few fervent addresses will be delivered by ministers as faithful as the one to whom we are indebted for "Kind Words;" but can we expect that the church will be moved, that it will again put on its lost vigour, and awaken to the depth of feeling, the self-sacrificing faithfulness that the times demand from it? There must be first a *conviction* of guilt before there will be sincere humiliation; of all things insincere humility is the most shameless hy-

pocrisy and the most fearful insult to God. The grave and sorrowful question is, — Has the church become conscious of its guilt? The address itself replies, *No*. This then is the Christian task of the day. With weeping love, but relentless severity, to expose the lies of the professing church, and cry shame upon them, till the church shall be cleared of its falseness and false professors; and humiliation shall become the irresistible impulse of the returning Spirit, and not merely a response, however well meant, to a kind suggestion. It is because I think that this general forced humiliation may put off this day of heart-searchings and exposure, that I thus write, unable to sympathize with the proposition as of general utility, not doubting that in a few individual cases it will prove of salutary effect. The Christian's task is now a hard one; many will fall victims to it. It is the way of God on the earth that the day of renovation should have its sacrifices, approaching slowly in the midst of wounds and tears, because it is God's chastisement that heals us. The happy day will come when the chastisements have ended.

The author of "Kind Words" (whom I have reason to respect and love), and many who united in sending them forth to the churches, may think that I have written with undue boldness. There are plenty who will cry these thoughts down as absurd and insulting; plenty, if they should read them, will pass on with contempt; while the writer will thank God if there shall appear any indications of their untruth, conscious in his heart of no emotions besides those of fervent love and sorrowing anxiety, not for the tarrying of God's work, but for the dishonour and unhappiness of the professing church.

I am, dear Sir,

Yours truly,

SAMUEL EDGER.

MANUAL OF CHAPEL BUILDING.

To the Editor of the Baptist Magazine.

DEAR SIR, — The committee of the Baptist Union having been instructed by the Annual Session to proceed with the preparation of a Manual of Chapel Building, they are desirous of availing themselves of such materials as may be in existence for their purpose. They doubt not there are already chapels scattered over the country adapted, in whole or in part, to serve as models, and they think it likely that the working plans of these chapels might, if applied for, be placed at their disposal. We are consequently directed to present to our brethren generally, through your columns, the following request, namely, — That those who are acquainted with any chapel adapted in their judgment to serve as a model, will kindly intimate to

us its locality, and the parties with whom we may best communicate respecting the plans.

On behalf of the committee,

EDWARD STANE, } *Secretaries.*
J. H. HINTON, }

London, June 15, 1848.

EDITORIAL POSTSCRIPT.

We congratulate the friends of the Baptist Irish Society on two facts which have taken place in accordance with their wishes. One is that Joseph Tritton, Esq. has accepted the office of treasurer; the other that Mr. Trestrail has declined the proposals made to him by another society, that he may retain his present post as secretary. It is now desirable to encourage the officers and committee of this important institution, by prompt and generous subscriptions, relieving it from its present embarrassments, and enabling it to embrace with freedom the opportunities for exertion for which its aid is invoked. Difficulties which have long impeded its action in Ireland are vanishing; there is an unprecedented desire to hear the gospel; and it is a thousand pities that now, while openings are presenting themselves and invitations are multiplying, the committee should be compelled to reply to letter after letter, "We have no funds."

It will be seen from the Missionary Herald that the Baptist Missionary Society has taken a decided step in its promised course of reducing its expenditure to its income. This will we trust encourage its friends in their special efforts for the removal of its remaining debt. It has determined to withdraw entirely from Belize, a small town lying at the mouth of a river of the same name which flows into the Bay of Honduras. The premises belonging to the society have been disposed of advantageously, the governor having purchased them for a hospital, and the bargain having been concluded before events had taken place in the adjoining province which have materially reduced the value of all property in the settlement. Mr. Buttfield has returned to this country, and is about to proceed, we believe, to Australia. Mr. Kingdon is at Belize, waiting for further directions, his future location not being at present determined.

The announcement in our last of the death of Mrs. Webley has not been confirmed, and we have great reason to believe that it was premature. Mrs. Webley has been seriously ill, and expressions that were used lamenting her anticipated loss appear to have been misunderstood, and to have given rise to the impression that she was actually removed. The disturbed state of Haiti, it is probable, interferes with the regularity of communication with this country; no letters have been received thence at the Mission house. The

latest intelligence from the island of which we have any knowledge bears the date of May 9th. This is contained in an American paper, and gives an account of sanguinary contests between the black and coloured inhabitants. All trade was at a stand at Port au Prince; but as Jacmel is sixty miles from the capital, it may be hoped that the safety of our friends there will not be endangered.

The second number of Kitto's Journal of Sacred Literature contains an elaborate dissertation by Dr. Cox on Milton's *Paradise Lost*, considered with reference to its theological sentiments and moral influence. The doctor maintains, and we think justly, that "On all that relates to the greatness and glory of God, the majesty of his Son, and the peculiarity of his character as Mediator and Redeemer, the necessity and nature of true worship, the importance of obedience, and the worth of private virtue, the sentiments of Milton are sufficiently obvious; and though persons of a heterodox faith have sometimes attempted to claim him, the tendency of his entire composition, as well as the distinct phraseology of particular passages, nullifies their pretensions."

Our esteemed friend Dr. Davies, concerning whom many kind inquiries have recently been made is at present on a tour in Canada, which he has undertaken on behalf of the Canada Baptist Missionary Society.

We have seen a letter from Calcutta, written so recently as May 2nd, which refers to the failures and awful disclosures which had taken place in some commercial houses in that city. It is believed, however, that except it may be indirectly, the pecuniary concerns of the mission press have not been affected.

The annual meeting of the Trustees of the New Selection of Hymns has just been held. The number of applicants having been considerably larger than in any former year, and the profits of the year not quite so large as in the year immediately preceding, the sum voted to each has been somewhat reduced. Among fifty-four widows, there will be divided one hundred and eighty-seven pounds; those of the first class receiving five pounds each, and those of the second class two pounds ten shillings each.

Occurrences have taken place within the last few days which show the need of care on the part of testators who bequeath property to religious societies to prevent the nullification of their kind design, either by the provisions of the Mortmain Act, or by an inaccurate description of the society they intend to aid. Most societies have in their reports forms recommended for the purpose, and it is very important that the directions should be strictly observed.

THE MISSIONARY HERALD.



MATELLE, CEYLON.

ASIA.

CALCUTTA.

Mr. Pearce says, "My own health is good, but Mrs. Pearce is very feeble, especially now that it is the hot season. The mission circle is all well." This is dated April 6, 1848. Mr. Lewis is about to take charge of the village stations at and near Bishnapore, of which Mr. Page has had the oversight, who has removed to Barisal. Mr. Lewis preaches also at Dum Dum, and on alternate Wednesday evenings at Bow Bazar.

HAURAH.

Mr. Morgan was expecting when he wrote, March 5th, to baptize four natives. It had been necessary to exclude from the church a native preacher who had been his assistant the last five years. In consequence, he had himself to conduct four services every sabbath, besides other work in the week. His health and spirits continued good.

At some distance from Haurah, Mr. Morgan met with a brahmin who told him that a brahmin recently deceased had possessed part of the scriptures; and that when dying he said, "Perform no funeral rite for me; I have taken refuge in another: let my daughter be brought up a Christian." The girl's mother, however, said that she would rather throw her into the tank.

BARISAL.

Mr. Thomas says, "I have heard from brother Page, who with his family have safely arrived at Barisal. No house of any kind can be obtained; so that he and his family must occupy their boat until he can manage to put up a building to live in. Brother Parry is in that district, and proposes to remain there labouring among the people for a month or so. I hope we shall ere long have to report favourably of the station."

DELHI.

The church under Mr. Thompson's care has suffered the loss of a member by death, Mrs. Miller, a native of Wales, who for thirty years maintained a consistent profession. One has been recently added by baptism, and the present number residing in the district is twenty-one. Mr. Thompson goes among the people of the city daily, reading to them portions of scripture and tracts. Much attention is paid by the hearers, who generally number from forty to sixty, and sometimes amount to a hundred. Sometimes objections are offered; sometimes admiration is expressed, and frequently a deep feeling of interest is shown throughout the whole course of reading. On some occasions the profound seriousness of the people has led him to conclude with prayer. Mr. Thompson says:—

The tracts distributed within the year amount to 6045, and the scriptures, including Hindi, Bengali, and Punjabi; which have volumes and single gospels or other small portions, to 2400; and both in seven lan- guages, viz., Arabic, Persian, Urdu, Sanscrit, served to carry the divine message, the tidings of a Saviour, far north, north-west, and west

and south-west, and partly to the higher provinces east and north-east, and south-east of Delhi.

Our church has suffered the loss of one member by death this day—Mrs. Miller, native of Wales, who for thirty years maintained a consistent profession, and has this morning fallen asleep in Jesus, and it is to be hoped, entered into the joy of her Lord. Another of our members from a distant part of the country having come in, and one added by baptism, our number in town and in the district is twenty-one; and may the divine Head of the church graciously watch over us, and walk in the midst of us, for the glory of his name and our safety and comfort, is my humble prayer.

APPLICANTS FROM CABUL.

People from Cabul also have been glad to take the Injil in Persian, a blessing which the Saviour, who commanded the gospel to be preached to every creature, designed they should have, but the political jealousy of man forbade; and he who gave them the Arabian Nights' Entertainments, interdicted the word of the Most High, and forbade its approaching the capital. The very tracts that had been distributed among voluntary recipients were ordered to be recalled, and the Christian men who had ventured to disseminate them from love to their Redeemer and the souls of their fellow men, were warned not to do so again. Now the very people of Cabul carry the New Testament of the Lord Jesus into their capital, and no jealousy is excited among themselves.

IDOLS BEGGING.

I saw at this fair, what is sometimes seen at Hurdwar, idols a-begging. They were two in number, of brass, two feet high, and placed in a boat that floated up and down the stream, their hands extended out in a begging

posture, as if asking alms of the bathers and worshippers of the Ganges, who, having turned their backs on the temples two miles in shore, where those idols are wont to be seen enshrined, were at the shrine of another of the Hindu gods, implored with out-stretched hands by the dumb gods. But, after all the humiliation of having to leave their temples where their votaries needed them not, and occupying the beggar's place at the shrine of another god or goddess, and the labour and humiliation of going or being carried up and down the stream some miles, these supplicating gods earned but little; not ten annas in a day from as many thousand people. Is this any indication that the idols of the heathen are about to be famished? They leave their temples in search of sustenance at the shrine of a kindred idol (whose days its votaries themselves have numbered), and there, amidst thousands of worshippers, they meet with but sorry fare. Lord, graciously hasten the time foretold in thy word, when the idols shall not only be famished, but utterly abolished!

While at the fair I crossed the Ganges, and made known the glad tidings of salvation to a portion of the multitudes who had come from Mora-labad, Bareilly, and the country around; and I met with a good hearing; some gospels and tracts were also well received by the few able to read. During the whole continuance of the fair but few scriptures and tracts were distributed; but I desire, in faith, to commend them to Him who has said, my word shall not return to me void, but shall accomplish that whereto I send it. Former ministrations of the word have not been altogether unfruitful, as, to our joy, some glorified souls now before the throne can testify, as also some on earth in a state of probation; and our hope is, that the labours now detailed will produce some fruit to the glory of God.

CEYLON.

MATELLE.

Matelle, a bazar, seventeen miles and a half north-west of Kandy, affords opportunities for preaching occasionally to vast multitudes of Tamil Coolies, from the estates, and passing to and from the continent, being in the direct route thither. Mr. Allen visits it; and the regular congregation consists of about twenty.

COLOMBO.

Mr. Davies, of Colombo, has furnished a compendious account of the stations in his part of the island, the churches, the schools, and the general prospects of the mission, which it affords us pleasure to present to our readers.

From the enclosed statement it will appear that we have in Colombo nine principal stations, in each of which about three public services have been held weekly; eight sub-stations, in each of which about one public service has been held weekly; and 124 vil-

lages, which have been regularly visited about twice a month. During these visits tracts have been distributed, the scriptures have been read, and religious instruction imparted to the people in their houses, fields, or bazars: also the gospel has been more publicly preached whenever a congregation could be collected in our schools, or elsewhere. Many more villages have been occasionally visited, and several thousands of persons have been addressed on the roads and in the bazars, as we have travelled from place to place. During the year there have been some changes in the stations, which I ought to mention. In consequence of your curtailing our funds, we were obliged to discontinue the following labours:—the Portuguese Mission in Colombo, in which Mr. F. Oudatje laboured; the Tamil Mission in Colombo, in which Mr. Malliappa laboured; and the Pitoompy station. The Portuguese and Tamil departments were of considerable expense, and not very productive, as the labours were for the most part of a desultory character. The other station was in a very remote and unpromising situation. Matura, which was in connexion with Colombo in the last Report, is now of course an independent station. Many other minor changes have taken place, with a view of economizing money and labour. The general result is that, notwithstanding the reduction, our labours are more extensive than they were last year. Then we visited 103 villages, now we visit 124. The Hon. Mr. Gibson, Government Agent for the western province, has kindly lent me the map prepared for his department, by the aid of which I hope to be able to make out a pretty accurate plan of all our stations, and to forward it to you either with this, or the next mail.

THE STATE OF THE CHURCHES.

During the year thirty-one have been baptized, two restored, and one received from another station; seven have died, five have been excluded, and three have removed: so that the clear increase is nineteen. Only in seven stations have there been any additions; the rest have remained stationary. The total number of members at present is 378, which, notwithstanding the increase, is less than what was reported last year by twenty-nine, which is explained thus: twenty-four are transferred to Matura, the remaining twenty-four were found to be persons reckoned at two places, or persons who had long relapsed into heathenism. In some of the stations the church-books were very imperfectly kept, in others there never had been any written accounts of the members. During the year I have examined and corrected the former, and supplied the deficiency of the latter. We have now a total number of fifty candidates, some of whom are very hopeful characters. It has been urged upon the native preachers

as a subject of first importance, to pay special attention to the instruction of their churches in the doctrines and duties of Christianity; and for this purpose weekly meetings have been held during the year at all the stations, with very good effect.

THE SCHOOLS.

We have thirty schools, with about 865 children. Owing to the reduction of our funds, we were obliged to abolish some of our more expensive schools, and we also discontinued some other unpromising ones. While these changes were being made, we commenced some new schools in more favourable situations, and at a less expense, so that at present, after deducting seven schools, with 214 children, for Matura, contained in the last Report for Colombo, we have an increase of two schools, containing about eighty-nine children. These schools are visited and examined about once a month. I am happy to testify to a decided improvement in most of them; while in some it has been in a very high degree. I ought perhaps to mention a new difficulty which we are beginning to feel in this department, arising from the increase of government schools, in which the teachers are paid about double what we have been accustomed to give to the same class of men. This evil will probably be felt more about Colombo than in any other place in the colony. I am sure we shall not be able to keep up our schools for the ensuing year without increased expenses.

GENERAL IMPRESSIONS OF THE STATE AND PROSPECTS OF THE CAUSE.

While there is a very deplorable indifference to eternal things prevailing among the community generally, and especially in Colombo itself, and while there is much that I ardently wish to see improved among our converts, yet upon the whole I think our cause among the natives is in a more encouraging condition than I have seen it for the last three years. I have remarked several indications of earnestness and devotion among our native helpers that is quite refreshing, and I trust they have more at heart the great object of saving men. Although the year does not show a very great numerical increase, yet I believe I am not deceived in thinking the tone of piety among the native churches greatly improved. The members have recently manifested more interest and zeal in divine things than I have hitherto witnessed. Many of them have had to endure much opposition and annoyance from the catechists of the Propagation Society, who first endeavour by various promises to induce them to leave us, but finding that in vain, they threaten them with the loss of various temporal advantages, or instigate their neighbours to quarrel with them, or open schools in the villages in opposition to ours. Some months

ago I addressed the bishop on the subject, and he assured me that all this was contrary to his desire, and promised to rectify the evils of which I complained.

I have been highly gratified with some of the candidates who were baptized during the

latter part of the year. I hope there are a few of the children in some of the schools under serious impressions. In some districts also the spirit of inquiry seems to be awaking among the people. Oh, that these indications may not prove as the early clouds.

AFRICA.

Mr. Clarke's health not being good enough to allow him to engage in public speaking at present, he is employing himself in preparing for the press his *Introduction to Fernandian Grammar*. The following letter from him respecting Mr. Merrick's translation of the scripture into the Isubu language is very gratifying.

In reply to yours of the 23rd inst., I would say, first, that the population able to understand the Isubu tongue is very great; though it is spoken in comparative purity only in the Isubu district, comprising Bimbia, Dikulu, and Ganggi. In this district there are about fifteen towns, which may contain in all, but without including slave-towns on their outskirts, from 6000 to 8000 people. The Bayung and Bakumkum slave-villages are numerous; and most of the people who reside in them understand Isubu, along with their own tongue. In the whole of the Baquiri, or the bush country around Bimbia, the Isubu is understood, and trade is carried on with the people northward as far as the Romby Mountains; and the language spoken in these districts is radically the same as the Isubu; but to the north of Romby the Moko, or Efik tongue, which is different in structure, and in words, prevails. From Romby to the Cameroon Mountains, and all around their bases, the Isubu, with slight dialectic differences, is spoken. The following names of the districts and towns, from Rio Del Key to Bimbia, will give you an idea of the importance of the language into which Mr. Merrick is translating the words of eternal life. The list is not complete, as the names of many villages and towns have not yet been obtained.

Here follow the names of 125 towns and districts in which the Isubu, or a dialect of the Isubu, is spoken.

- | | |
|----------------|----------------|
| 1. Babengga. | 16. Biasa. |
| 2. Bafonu. | 17. Boandu. |
| 3. Bagpogko. | 18. Boana. |
| 4. Bakoka. | 19. Boba. |
| 5. Banum. | 20. Bobi. |
| 6. Baribo. | 21. Bokuku. |
| 7. Barumbi. | 22. Bokiri. |
| 8. Batoke. | 23. Bokum. |
| 9. Bakinggiri. | 24. Bolu. |
| 10. Bayari. | 25. Boksulu. |
| 11. Bekiri. | 26. Bomana. |
| 12. Beseli. | 27. Bomura. |
| 13. Besonggo. | 28. Bonja. |
| 14. Betika. | 29. Bonjonggo. |
| 15. Biandu. | 30. Bombanggi. |

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|--------------------|------------------|
| 31. Bonggomba. | 79. Maunggu. |
| 32. Bonyundu. | 80. 'Mbouma. |
| 33. Bonyabatangga. | 81. Matanggo. |
| 34. Borunggu. | 82. Mokunda. |
| 35. Boru. | 83. Moandu. |
| 36. Borangga. | 84. Mokundu. |
| 37. Bora. | 85. Momanggi. |
| 38. Bosama. | 86. Mouko. |
| 39. Basbori. | 87. Mekanda. |
| 40. Botoko. | 88. Mesamba. |
| 41. Boyoke. | 89. Mondonggo. |
| 42. Bowiri. | 90. Masoko. |
| 43. Bubia. | 91. Monggonggi. |
| 44. Buripamba. | 92. Morunda. |
| 45. Bwea. | 93. Marumba. |
| 46. Bwengga. | 94. Manga. |
| 47. Bwiko. | 95. Manjake. |
| 48. Dibanda. | 96. Mambanda. |
| 49. Dibunye. | 97. Mokona. |
| 50. Dibanye. | 98. Monggosi. |
| 51. Dikonggi. | 99. Monjangge. |
| 52. Dikoko. | 100. Moso. |
| 53. Dilali. | 101. Mobanggi. |
| 54. Dimbinde. | 102. Mokundangi. |
| 55. Diebo. | 103. Mondiri. |
| 56. Dinyabo. | 104. 'Mboye. |
| 57. Dinuye. | 105. Miongggo. |
| 58. Dipenda. | 106. Metangga. |
| 59. Diyoke. | 107. Menangga. |
| 60. Ebonnggo. | 108. Munggo. |
| 61. Ebonji. | 109. Nane. |
| 62. Ekona. | 110. 'Ndeme. |
| 63. Ekumbi. | 111. 'N diba. |
| 64. Efolobu. | 112. 'Ngonggu. |
| 65. Ebie. | 113. 'Njonji. |
| 66. Epote. | 114. 'Ndama. |
| 67. Fonggu. | 115. 'Nguri. |
| 68. Isobe. | 116. 'Ntita. |
| 69. Isonggo. | 117. Owe. |
| 70. Komba. | 118. Onggo. |
| 71. Kangge. | 119. Sofo. |
| 72. Koso. | 120. Yenda. |
| 73. Koto. | 121. Ikatu. |
| 74. Lokandu. | 122. 'Nyengga. |
| 75. Lambu. | 123. Mobeta. |
| 76. Lome. | 124. Mosuma. |
| 77. Mabase. | 125. Sambe. |
| 78. Manum. | |

In the Balung, Bavi, Abo, Wuri, Yab-yang, Bassa, Bomono, Bambari, Ekong, and Diwalla, and in all the districts near to Bimbia and to Cameroons, there are many people who understand Isubu well; and at Balimba and Batangga, towards the Gaboon River, the language continues similar to the Isubu in construction, and in many of the principal words. At the Gaboon, among the M'pongwe, Kamma, Brama, Loango, Kongo, Angola, Benguela, Matamba, Damara, and onward to Bechuana, Kaffaria, Amazula, Makooa, and Mombas, by the coast of Zanzibar, to the outskirts of the Samanli, Galla, and Shoa countries, the same class of language prevails, though in most of the words the difference is complete.

Over this stretch of country, from Romby to Bechuana and to Zella, a distance of 3000 miles, the language agrees in the formation of the plural, by the changing or adding of initial letters; in the way of forming the gender of nouns, in suffixing possessive pronouns, in using a noun and a pronoun as nominative to the same verb, and especially in the euphonic or alliterary concord, the affinity of the languages appears.

In the Moko, Ibo, Aku, and other tongues there is no plural, and no regard is paid to euphony. The-Bayung, and other languages spoken in the interior, to the east of Cameroons, are harsh in sound, and similar to the Moko or Efik in the rudeness of their construction. The dialects spoken by the Namacquas, Bushmen, Koranas, and Hottentots, are also evidently different in construction, as well as in words, from the Seckuana, Kongo, and Isubu; and again at Adel and Zendero, the Semitic language, from Arabia and Abyssinnia, begins to appear. The importance to Africa of the study of her languages is certainly great, and that to which the Isubu belongs is among the most interesting and widely extended with which we meet. Probably far above 50,000 people understand the Isubu alone.

2. Very few can read the Isubu—those only who have been taught by us since we first went among them in 1843. Mr. Merrick's report of the schools at Bimbia will give you the most correct view of the case. There are schools at Jubilee, Hamby's Town, and Dikulu; and some have been taught while residing at Clarence, in Fernando Po.

3. Mr. Merrick went to Cameroons and Bimbia in 1843, and for two months attended closely to the study of the Diwalla, which differs very little from the Isubu. He next resided at Bimbia, and lodged in the house of his interpreter for a considerable part of 1844. In 1845 he went to reside permanently with his family at the mission station called *Jubilee*. To the present he continues at the work with the greatest diligence. He has been favoured by having men for interpreters who understood the Isubu well, and seems now to know the

language as well as the best speakers do themselves. For a long period he has read portions of the word of God, in the Isubu, to the people; he has used hymns in the native tongue; has regularly prayed in Isubu; preached two or three times in Isubu on the sabbath, and frequently during the week. He converses with the people with ease and much energy, and has great pleasure in thus teaching the natives daily in their own tongue. When the acting commodore came with three war vessels to destroy the towns if he found the treaty regarding the slave trade had been broken, Mr. Merrick was his interpreter to King William in Isubu, and again interpreted King William's very long speech, in Isubu, to the acting commodore. He did this in each case with great ease, and gave high satisfaction to both. He was fluent in speech, and King William appeared to understand him as well as if one of his own native gentlemen had been speaking to him on an ordinary matter. He appeared to me to give the simple sentiments of long sentences and addresses with great exactness.

4. The natives are pleased to boast that their language must be better than those around, for a white man has been able to learn to speak it correctly; a thing which they do not think was ever done in their country, or around them, by any white man before.

5. There is no person, except Mr. Merrick, who is able to form a judgment of the idiomatic correctness of the translation. On this Mr. Merrick will freely inform you of his plans, and the reason he has to believe and to be satisfied that he is well understood by the Isubus.

As a first translation, I believe that which Mr. Merrick prepares will be found to be wonderfully correct. His talent for language is of a high order; his habits of diligent research and of patient perseverance in investigation are what the work requires. He carefully compares with the originals, and with other translations, and he can, I know, give you abundant proof that what he has translated is well understood by every attentive Isubu. I hope every encouragement will be given to him in his great and important work, and though I shall be glad to print the few chapters of Matthew which I have prepared in Fernandian, yet I hesitate not to say that these cannot be compared in correctness of translation with any thing in Isubu which comes from the hands of Mr. Merrick. This you will believe I write from conviction of the fact as it is, and not from any desire to give to Mr. Merrick more credit than his successful diligence, talents, and devotedness to Africa, and to the cause of God, deserve. His grammar, dictionary, and translations are of vast value to the church of Christ, if she will persevere in sending forth her teachers to impart light to that land which has not, as far as we know, enjoyed the knowledge of

God from the time it became inhabited until now. Mr. Merriek occupies ground, from his knowledge of the science of language and successful acquisition of a perfect knowledge of Isubu, which places him where few men will, in Western Africa, be able to reach in the knowledge of any one of her unwritten tongues.

In conclusion, I may say that in reference to the Isubu and Kongo tongues, I speak from personal examination of them, as spoken by natives. Of Southern Africa my information is chiefly from Messrs. Boyce and Archbell, Wesleyan missionaries, whose excellent grammars have been of immense service to us in our work; and from the Galla, Danakil, and Amharic vocabularies of Krapf and Isenberg I have been able to trace the line of demarcation between the African and the Semitic classes. The Gonaguas scattered in Kaffirland, Mr. Boyce informs us, still speak the Hottentot dialect, and the Kaffirs and the Silekwe adopt the Hottentot Click, and a few of their words, since they came to occupy their land.

The natives of Delagoa Bay, the Makooa tribes, the Sowanli, beyond the Makooa, as far as second degree north latitude, the Monjou, who dwell at the distance of a three months' journey from Mozambique, speak languages differing but slightly from the

Sechnana; and an Arab from Mombas gave Mr. Boyce specimens of the languages of the tribes through which he had passed, in which Kaffir and Sechnana words were easily recognized. From second degree north latitude the dialects of the Samauli, Galla, &c., are distinct from the Sechnana, and show an intimate connexion with the Coptic, Ethiopic, and Arabic languages. *Boyce.*

About five degrees north, in the country of Biafra, the peculiar class of language to which the Isubu belongs is first found, including the language of Fernando Po; it goes along the sea coast, entering inland from 100 to 300 or 400 miles. It stretches round by the north of the Cape of Good Hope, and extends to second degree north on the borders of Ajan and Adel. How much of the unknown interior is occupied by people speaking a different class of language cannot yet be known. I have many specimens from the far distant interior, from natives who have been brought to Biafra as slaves, and from these I should suppose the interior tongues to be more akin to the Efik, Iakaba, Begharmi, and the Donga, than to the Kongo or the Isubu.

Much of this letter may be aside from the object you had in view, but if it interest at all, and can be turned to some good account, I shall feel amply rewarded for the labour I have had in preparing it.

HONDURAS.

BELIZE.

Twenty-four years ago it was announced in the *Missionary Herald* that a plot of ground for the erection of a chapel and dwelling-house had been purchased at Belize, and that the framework of a suitable building had been procured in the United States and transported to the spot. The missionary under whose superintendence this was done continued there more than ten years, but the history of the station during his residence was fraught with disappointment; and in the thirteen years that have elapsed since his removal, though good has been done, doubts have frequently arisen whether it was sufficient to justify so large an annual expenditure as the mission here occasioned. The station has been maintained, not so much for its own sake—the population amounting to but about 4000, and being supplied with evangelical instruction by other denominations—as under the hope that it might afford facilities for operations in Central America. With this view, at the request of our late missionary there, Mr. Henderson, others were sent to co-operate with him; but this measure has not been productive of the good that was anticipated. Dissensions arose; a voluminous correspondence was transmitted to the Committee; and eventually Mr. Henderson resigned his connexion with the Society, proposing to remove to the United States. He has subsequently returned, and has conducted worship in a different part of the town from that in which the chapel occupied by our agents was situated. Under these circumstances, the Committee have thought it best to withdraw Mr. Kingdon and Mr. Buttfield, believing that the Society's funds

might be employed elsewhere better than at Belize. The arrangements which have been made respecting the Society's property will appear from the following extracts from the minute-book.

At a meeting of the Committee of the Baptist Missionary Society, held at the Mission House, 33, Moorgate Street, November 11, 1847, J. H. Allen, Esq., in the Chair :—

A letter was read from the Rev. John Kingdon, stating that he had sold part of the Society's property at Belize, marked No. 5 in the plan, for £240 ; stating also that he had an offer from Colonel Fancourt of £1000 sterling for the whole of the remainder ; and that the value was estimated at £1200. The secretary stated that he had examined Mr. Henderson's accounts, and found that he had spent on the premises since 1834, the sum of £1446 19s. 3d., which he had drawn for ; and that the church did not appear to have contributed any part of the amount expended on the purchase of the premises :—Resolved, That Mr. Kingdon be authorized to dispose of the remainder of the property at Belize for £1200 sterling, without the materials or furniture in the school-room and chapel ; and that the whole be offered to Colonel Fancourt, the Governor, for this sum—in the event of the baptist church at Belize declining to purchase it on these terms, or to purchase the chapel and mission-house at such a price for cash as will enable the Society, in the opinion of Mr. Kingdon and other friends on the spot, to sell the remainder without loss. In the event of this sale, it is understood that the Society will be liable to any claim which the baptist church may have in equity for contributions which it may be shown that they have given towards the erection of the buildings.

At a meeting of the Committee of the Baptist Missionary Society, held at the Mission House, 33, Moorgate Street, May 26, 1848, the Rev. Joshua Russell in the Chair :—

A letter was read from Mr. Braddick and others, of Belize, in answer to the resolution of the Committee of November last—offering the premises at Belize to the church there at a fixed price—declining the offer.

A letter was also read from the Rev. John Kingdon, stating that the church having declined to purchase the premises, he had offered them to the Governor, who had engaged to give £1100 for them,—enclosing also advice of bills for the amount.

A letter was also read from Mr. Braddick and others, of Belize, asking whether the premises are finally disposed of ;—also a letter from the Rev. John Kingdon, enclosing duplicate of bills and copies of correspondence between himself and Mr. Henderson. The secretary also laid on the table a statement of the items of expenditure and income at Belize since Mr. Henderson's arrival there.

Resolved, That a letter be written to the baptist church at Belize, stating that the sale of the premises at Belize recently belonging to this Society, was completed shortly after the receipt by Mr. Kingdon of their letter declining to entertain the question of purchasing them, and informing them that if any sums have been contributed by them towards the purchase of the property or the erection of the buildings at Belize, the Committee will be happy to receive the particulars of such contributions, with the view to repay any proportion of the proceeds of the sale to which the church may be equitably entitled ;—that they be informed that the Committee have already given up all claim to the house in Dean Street, Belize, and that they will be very willing to allow the church to occupy at a nominal rental, from year to year, the lot of ground at Freetown, with the house erected upon it—the lot of ground at Bakers', with the house erected there at the expense of the Society and of the church—the lot of ground at Tilleton, with the house erected there at the expense of the Society and of the church, and the lot of ground at the Mosquito Shore.

Resolved also, That the lamps and furniture of the school and chapel, amounting in value to about £50, be handed over to the church at Belize for their use.

Should any subscriber wish for further information on the subject, it may be obtained by application at the Mission House, Moorgate Street, either personally or by letter.

QUARTERLY PAPERS WANTED.

Nos. 1, 4, 5, 7, 9, 19, 23, 28, 54, 62, 80. Any of our friends who can supply the above Quarterly Papers, to complete sets, will confer a kindness by sending them to the Mission House.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

John Danford, Esq., for a parcel of magazines and pamphlets;
 Rev. J. Gipps, Potter Street, for a parcel of Evangelical Magazines;
 The Anti-Slavery Society, for a parcel of Reports;
 Friends at Keppel Street, for a parcel of clothing, for *Africa*;
 The Religious Tract Society, for a parcel of Portuguese Tracts, for *Trinidad*, and a bale of printing paper, for *Africa*;
 Juvenile Missionary Working Society, Hampstead, for a package of clothing and slates, for *Dr. Prince, Fernando Po*;
 The Benevolent Society, Regent Street, Lambeth, for a package of clothing, for *Rev. H. H. Webley, Haiti*;
 Miss Philpot, for a parcel of clothing, for *the same*;
 Ladies' Missionary Working Society, East Dereham, for a box of clothing, for *Rev. W. Teall*;
 Mr. John Roberts, Llansillin, for a quantity of magazines;
 The Religious Tract Society, for a parcel of tracts, for *Rev. J. Law, Trinidad*;
 Ladies' Working Society, Oxford, by Miss Hinton, for a parcel of clothing, for *Africa*;
 Mrs. Mary Bayley, for a parcel of magazines;
 Mrs. W. W. Nash, for a parcel of magazines.
 Mrs. Watson and friends, Walworth, for a parcel of clothing, &c., for *Rev. J. Merrick, Bimbia*;
 Friends at Shacklewell, for a parcel of clothing and books, for *Trinidad*;
 Young friends at Park Street, by Miss M. A. Olney, for a box of clothing, &c., for *Rev. J. Allen, Kandy*;
 Miss Hatch, for a parcel of magazines;
 Mr. F. Nicholson, for a parcel of the "Patriot."

The thanks of the Committee are presented to the Rev. A. Sutton, for a copy of the Sacred Scriptures in Oriya, and various other publications of the Cuttack Mission Press, all prepared by him.

Also to the Committee of the Netherlands Bible Society, the Rev. S. Müller, Vice President, for a copy of the New Testament in Javanese, by Mr. Gerické.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1848.

£ s. d.	Friend, Produce of Sil-	£ s. d.	£ s. d.	
	ver Mug.....	3 6 3		
<i>Annual Subscriptions.</i>	Gurney, W. B., Esq., for		LONDON AND MIDDLESEX	
Amount received (Particulars in Annual Report)	<i>Rev. John Clark's "Moriah" Missionary</i>	10 0 0	AUXILIARIES.	
184 18 0	Kemp, G. T., Esq.....	25 0 0	Battersea.....	48 3 10
	Lush, R., Esq.	5 5 0	Contributions, for	
<i>Donations.</i>	Moore, Mrs.....	1 0 0	<i>Dove</i>	0 16 5
Baddeley, Mr. P.	Rippon, Mrs.....	10 0 0		49 0 3
0 10 0	Smith, Margaret	0 6 0	Acknowledged before	10 8 5
Bible Translation Society, for <i>Translations</i>	Stevenson, George, Esq.	50 0 0		38 11 10
500 0 0	Theobald, J. K., box by	0 5 1		
Burks, Mrs.....				
10 0 0	<i>Legacies.</i>		Blandford Street—	
E. T.....	Amount received (Particulars in Annual Report).....	1008 16 5	Sunday School.....	1 10 0
1 0 0			Do., for <i>Dove</i>	1 2 3
Friend.....			Bow.....	10 12 10
40 0 0			Contributions, for	
Do., for <i>Theological Institution, Jamaica</i> ...			<i>Dove</i>	0 8 4
20 0 0				
Friend, by Rev. S. J. Davis.....				
4 0 0				

	£	s.	d.		£	s.	d.		£	s.	d.
Brentford, New.....	20	0	10	Peckham, Contributions,				BERKSHIRE.			
Contributions, for Dove	2	1	3	by Rev. E. Adey, for				Abingdon	24	11	2
Camberwell	116	10	3	Schools	1	10	0	Contributions, for			
Contributions, for				Poplar	9	0	0	<i>African</i>	2	2	0
<i>Entally</i>	1	0	0	Regent Street, Lambeth	110	0	0	Do., for Schools in			
Do., for Colonies ...	0	10	6	Contributions, for				<i>India</i>	5	10	10
Do., for Dove.....	5	5	9	<i>Haiti School</i>	2	6	10	Do., for <i>Native</i>			
				Do., for <i>China</i>	16	10	6	<i>Teacher in India</i>	10	0	0
	123	12	6	Do., Sunday School,				Do., for Dove.....	0	10	0
Acknowledged before	46	0	0	for Dove	3	12	0		42	14	0
	77	12	6		132	9	4	Less by Bank Failure	5	0	0
Chelsea, Paradise Chapel—				Acknowledged before	67	13	4		37	14	0
Sunday School, for					64	16	0	Ashampstead.....	4	10	0
Dove.....	0	12	9		12	15	2	Farringdon.....	11	16	1
Devonshire Square	34	2	4	Salters' Hall				Reading, King's Road—			
Contributions, for				Shacklewell	46	0	2	Sunday School, for			
<i>Female Education</i>	4	10	0	Contributions, for Out-				<i>Dove</i>	2	10	0
Do., for Dove.....	3	6	11	<i>fits</i>	0	10	0	Sunninghill	3	10	0
	41	19	3	Do., for <i>Africa</i>	4	11	6	Contributions, for			
Acknowledged before	12	0	2	Do., for Dove.....	2	5	1	<i>Dove</i>	1	0	0
	29	19	1		53	6	9	Windsor, Sunday School,			
Eagle Street	16	7	9	Acknowledged before	35	5	9	for Dove	0	16	6
Hackney	41	15	0		18	1	0	Wokingham	20	2	10
Contributions, for				Shoreditch, Providence				Contributions, for			
Dove.....	0	15	6	Chapel.....	3	5	2	<i>Dove</i>	1	12	8
Hammersmith	35	16	2	Shouldham Street	4	10	0	BUCKINGHAMSHIRE.			
To Baptist Irish So-				Southwark, by Rev. E.				Amersham, for Dove ...	0	13	6
ciety and expenses	10	9	1	Adey, for Schools	4	10	6	Aston Clinton & Weston			
	25	7	1	Staines, by Rev. E. Adey,				Turville	1	12	6
Hatcham—				for Schools	3	10	0	Brickhill, Great	4	2	4
Contributions, for				Tottenham	45	10	6	Sunday School, for			
<i>Dove</i>	0	8	4	Contributions, by Rev.				<i>Dove</i>	0	10	0
Jones, Captain John,				E. Adey, for Schools —	3	0	0	Buckingham, for Dove...	3	3	0
R. N.....	1	1	0	Trinity Chapel, Southwark—				Chesham	19	1	8
Henrietta Street—				Ladies' Association,				Contributions, for			
Proceeds of Lecture..	4	8	7	by Mrs. Gover	11	7	1	<i>Dove</i>	1	0	0
Contributions, for				Contributions, for				Olney—			
<i>Dove</i>	0	1	6	<i>Dove</i>	0	13	8	Contributions, by Mas-			
Highgate—				Vernon Chapel, Pentecost—				ter James	0	17	0
Sunday School	0	9	6	Sunday School, for				Do., by Miss Bass,			
Islington	4	17	6	<i>Dove</i>	0	4	0	for Dove	0	11	0
John Street—				Walworth, Horsley Street—				Waddesdon, for Dove ...	0	12	6
Sunday School, for				Sunday School, for				Wycombe, High	27	18	8
<i>Schools in India</i> ...	0	10	0	<i>Dove</i>	1	10	3				
Do., for <i>do. in Africa</i>	0	10	0	Walworth, Lion Street—				CAMBRIDGESHIRE.			
Do., for Dove.....	0	12	6	Contributions, by Miss				Barton Mills, for Dove	1	0	0
Bible Class, for Theo-				R. Watson	6	2	6	Cambridge	55	15	4
logical Institution,				Walworth, South Street—				Acknowledged before	50	0	0
Jamaica	0	11	6	Sunday School	1	14	5		5	15	4
Koppel Street	15	14	5	BEDFORDSHIRE.				Lilley, W. E., Esq..	50	0	0
Contributions, Juve-				Amptill and Maulden	8	8	4	Haddenham	8	2	6
nile, for Dove.....	2	6	10	Bedford	2	0	0	Upwell, for Dove	2	2	0
	18	1	3	Biggleswade	41	6	11				
Less overpaid in 1847	6	10	5	Blunham	4	8	6	CORNWALL.			
	11	10	10	Contributions, for				Falmouth	26	4	4
Maze Pond.....	59	3	0	<i>Dove</i>	1	2	6	Contributions, for			
Contributions, Juve-				Dunstable	17	11	5	<i>Schools</i>	0	10	0
nile, for <i>Muttra</i> ...	20	0	0	Contributions, from				Do., for <i>Paina Or-</i>			
Do., Female Asso-				Amptill, for <i>Debt</i>	1	2	0	<i>phan Refug.</i>	4	0	0
ciation, for <i>Female</i>				Eaton Socon	1	5	0	Do., for Dove.....	1	4	5
<i>Education</i>	9	9	0	Heath and Beach.....	1	11	6	Grampound	3	9	6
	88	12	0	Houghton Regis.....	20	0	0	Helstone	7	13	6
Acknowledged before	24	18	0	Leighton Buzzard—				<i>Marnham</i>	1	0	7
	63	14	0	1st Church.....	32	10	9	Launceston—			
New Park Street	11	3	4	Contributions, for				Pattison, Mr.....	1	0	0
Contributions, Juve-				<i>Africa</i>	0	6	0	Penzance	14	8	9
nile, for <i>Ceylon</i>				Do., for Schools...	7	5	0	Redruth and St. Day ..	11	7	9
<i>Schools</i>	32	0	0	2nd Church, for Dove	0	16	0	St. Austell.....	15	3	0
Do., do., for <i>Chit-</i>				Ridgmount.....	4	3	6	<i>Trethow</i>	28	1	9
<i>pur</i>	0	11	6	Sharnbrook	11	6	10	Contributions, for			
Do., do., for Dove...	6	11	0	Sheffield	4	12	1	<i>Translations</i>	0	10	0
				Steventon	6	6	6	Do., for Schools	1	0	0
				Thurleigh	4	5	0		115	13	7
				Toddington	4	15	3	Acknowledged before	55	14	1
				Contributions, for					59	19	6
				<i>Dove</i>	0	17	1				
				Wootton.....	3	0	0				

CUMBERLAND.			Essex.			HERTFORDSHIRE.		
Carlisle	2	11 0	Stockton on Tees	1	8 0	Berkhampstead, for		
Cockermouth	2	0 0	Contributions, for	1	8 0	Schools	1	5 0
Contributions, for			Dove	0	8 0	Bishops Stortford	2	6 0
Dove	0	14 0				Boxmoor	9	2 7
Maryport	14	11 0	Less expenses	1	16 0	Contributions, for		
Contributions, for				0	3 0	Dove	0	6 0
Dove	1	5 6				Hertford, for Schools ..	3	10 0
						Hitchin, for do.	3	5 0
Less expenses	15	16 6	Essex.			Markyate Street, for		
	0	7 6	Ashdon	3	12 6	Dove	0	17 6
			Braintree	6	12 0	Royston	6	14 0
Whitehaven	15	9 0	Contributions, for	1	0 0	St. Albans	7	13 3
	9	13 8	Dove	16	9 0	Contributions, for		
DERBYSHIRE.			Colchester	4	0 0	Entally	2	10 0
Chesterfield	2	0 0	Contributions, for	28	17 6	Do., for Ceylon		
Derby, Agard Street	7	0 0	Dove	2	0 0	Schools	1	14 4
Swanwick	5	2 6	Ilford, Turret Place	6	10 0	Do., for Dove	2	13 0
			Contributions, for			Tring	9	4 5
DEVONSHIRE.			Dove	0	14 0	Ware, for Schools	1	1 0
Devonport	33	9 8	Langham	15	7 0	Watford	38	13 5
Contributions, for			Langley	1	11 4	Contributions, for		
Dove	2	4 2	Loughton	9	2 2	Dove	3	2 3
Do., for African			Contributions, for	2	0 4			
Printing Press ...	25	0 0	Potter Street	6	12 0			
			Contributions, for					
Acknowledged before	60	13 10	Dove	0	12 6			
	45	0 0	Saffron Walden	25	17 2			
			Contributions, for					
	15	13 10	Dove	1	17 6			
Kingsbridge	8	7 5	Do., for Schools	1	0 0			
Sunday School, for			Walthamstow, Mission					
Dove	1	4 2	School	1	0 0			
Acknowledged before	9	11 7	GLOUCESTERSHIRE.					
	5	0 0	Arlington	7	3 0			
			Blakeney, Sunday School,					
	4	11 7	for Dove	5	5 1			
			Bourton on the Water	15	6 7			
Plymouth	81	5 3	Contributions, for					
Contributions, for			Dove	2	0 0			
Haiti	7	17 0	Burford (Oxon)	1	17 3			
Do., Sunday School,			Cheltenham	59	12 5			
for Dove	2	1 0	Cutsdean	3	4 0			
			Kingstanley and Wood-					
Acknowledged before	91	3 3	chester, Proceeds of					
	56	10 0	Lectures	1	10 0			
			Maisey Hampton	3	17 0			
	34	13 3	Milton (Oxon)	6	7 1			
Shaldon	6	2 6	Naunton and Guiting ...	5	6 8			
Contributions, for			Sodbury, Sunday School,					
Dove	0	17 6	for Dove	1	17 8			
			Stow on the Wold	2	1 6			
DORSETSHIRE.			Contributions, for					
Dorchester, for Dove ...	1	14 0	Dove	1	5 6			
Poole	4	10 0	Winchcomb	5	1 10			
			Wotton under Edge	6	0 0			
DURHAM.								
Darlington	2	18 0	HAMPSHIRE.					
Contributions, for			Blackwater	3	8 0			
Dove	1	12 11	Broughton, for Dove	0	12 0			
			Guernsey—					
Less expenses	4	10 11	Currency.					
	0	18 0	Wesley Road	13	5 6			
			Contributions, for					
	3	12 11	Dove	0	17 7			
Durham	2	17 0	St. Saviour's	3	6 11			
Contributions, for			St. Martin's	0	17 3			
Africa	1	0 0						
South Shields—			Deduct ex-					
Mc Kay, Mrs.	5	0 0	change &					
			expenses .	2	7 3			
				16	0 0			

YORKSHIRE.		£	s.	d.
Apperley Bridge, for <i>Dove</i>	0	5	0	
Armley	0	10	0	
Beverley	7	10	0	
Bishop Burton	7	13	2	
Contributions, for				
<i>Dove</i>	0	10	0	
Boroughbridge, for <i>do</i> ...	0	17	3	
Bradford—				
First Church.....	26	14	0	
Second Church.....	37	18	0	
Contributions, for				
<i>Schools</i>	1	10	0	
Brocklesby, for <i>Dove</i> ...	0	6	0	
Burlington.....	13	13	9	
Driffield.....	13	10	3	
Gildersome.....	1	10	0	
Halifax, Mr. S. White-				
ley, for <i>India</i>	1	0	0	
Hull.....	24	0	0	
George Street.....	19	3	2	
Salthouse Lane.....	12	16	8	
South Street.....	3	11	10	
Hunmanby.....	8	11	7	
Kendal.....	1	0	0	
Leeds.....	14	4	0	
Contributions, for				
<i>Dove</i>	3	19	8	
Do.....F. E.	1	1	0	
Malton.....	7	5	8	
Masham.....	3	6	0	
Scarborough.....	60	17	4	
Sheffield.....	50	5	1	
Slack Lane, Sunday				
School, for <i>Dove</i>	0	15	3	
	324	4	8	
Acknowledged before	60	0	0	
	264	4	8	
NORTH WALES.				
North Wales, by Rev.				
J. Pritchard.....	18	18	4	
ANGLESEA—				
Bellan.....	0	17	2	
Bodedern.....	0	5	7	
Bryniencyn.....	0	18	8	
Capel Gwyn.....	0	16	6	
Gaerwen, Moriah.....	1	5	6	
Garregfawr.....	0	6	1	
Holyhead.....	13	14	0	
Llandensant.....	6	12	4	
Llanfachreth.....	1	13	6	
Llanfair.....	0	15	8	
Llangefni.....	3	17	11	
Pencarneddi.....	0	12	0	
Rhydywn.....	1	15	4	
Soar.....	1	4	4	
Traethoch.....	0	8	6	
CARNARVONSHIRE—				
Bangor.....	13	3	0	
Capel-y-Beirdd.....	2	0	6	
Carnarvon.....	10	2	6	
Less expenses.....	3	2	3	
	7	0	3	
Garn.....	3	1	2	
Llanabhaiarn.....	1	16	0	
Llandudno.....	4	2	0	
Llanllfyni.....	1	0	5	
Pontycwm.....	2	8	0	
Pwllheli.....	29	4	5	
Tyddynsion.....	2	11	9	
DENBIGHSHIRE—				
Denbigh.....	3	1	0	
Llanellian.....	0	10	0	
Llangollen, Proceeds of				
Lecture.....	2	2	8	
Llanselin		£	s.	d.
Wrexham, Proceeds of	0	10	0	
Lecture.....	2	10	0	
MONTGOMERYSHIRE—				
Newtown.....	32	16	3	
Contributions, for				
<i>Dove</i>	2	12	6	
Do., for <i>Haiti</i>				
<i>Schools</i>	5	0	0	
Welshpool, Proceeds of				
Lecture.....	0	11	6	
SOUTH WALES.				
BRECKNOCKSHIRE—				
Berthlwyd.....	0	17	3	
Brecon—				
Kensington.....	3	10	0	
Watergate.....	3	0	0	
Soar.....	1	8	2	
GLAMORGANSHIRE—				
Aberdare.....	3	17	6	
Contributions, for				
<i>Dove</i>	1	0	0	
Hengoed.....	3	12	7	
Hirwain.....	9	2	3	
Sunday School, for				
<i>Dove</i>	0	12	0	
Merthyr Tydvil, High				
Street.....	10	8	0	
Swansea.....				
Bethesda.....	14	11	0	
York Place.....	10	3	6	
Contributions, for				
<i>Dove</i>	0	10	0	
MONMOUTHSHIRE—				
Abercarne.....	2	8	8	
Abergavenny, for <i>Dove</i>	0	15	0	
Bassaleg, Bethel.....	3	0	3	
Castletown.....	9	5	9	
Pontypool, for <i>Dove</i>	0	11	8	
Risca.....	3	6	1	
St. Bride's.....	2	15	0	
St. Mellon's.....	2	11	8	
PENBROKESHIRE—				
Blacnywaun.....	9	17	10	
Cilwowyw.....	6	6	10	
Haverfordwest.....	30	12	6	
Middlemill.....	34	4	3	
Collection, St. David's				
and Tretio.....	1	6	6	
Pennel.....	2	13	0	
Salen.....	1	5	6	
Soan.....	3	17	0	
Trehale, for <i>Dove</i>	0	10	0	
RADNORSHIRE—				
Doleu and Rhyader.....	3	14	6	
Rock and Franksbridge	2	15	11	
SCOTLAND.				
Aberdeen.....	14	17	3	
Contributions, for				
<i>African Press</i> ...	10	0	0	
Blackfriars Street, for	2	6	0	
Correction Wynd, for				
<i>Africa</i>	16	1	2	
John Street.....	17	5	6	
Contribution, for				
<i>African Press</i>	5	0	0	
Silver Street.....	5	0	0	
Stewartfield, Congre-				
gational Church ...	2	0	0	
Tough.....	2	0	0	
	74	9	11	
Less expenses.....	0	13	6	
	73	16	5	
Anstruther.....	10	15	0	
Contributions, for				
<i>Dove</i>	0	12	6	
Arbroath.....	2	4	0	
Berwick on Tweed.....	17	10	0	
Blair Athol.....	2	4	7	
Cupar.....	9	5	0	
Contributions, for				
<i>Africa</i>	2	0	0	
Do., for <i>Dove</i>	2	4	3	
Dundee.....	10	9	6	
Lindsay Street.....	1	1	0	
Meadow Side.....	3	0	0	
Do., for <i>Translations</i>				
Seagate.....	6	0	0	
Dunfermline.....	3	12	0	
Contribution, for <i>Afri-</i>				
<i>can Press</i>	2	0	0	
Do., for <i>Dove</i>	1	15	6	
First Church.....	11	10	0	
Second Church.....	17	3	1	
Edinburgh.....	19	6	5	
Adam Square.....	2	13	5	
Contributions, for				
<i>Dove</i>	1	6	7	
Elder Street.....	68	5	8	
Contributions, for				
<i>Trinidad School</i>	4	17	9	
Do., for <i>Dove</i>	4	3	6	
Minto House.....	7	5	4	
Tabernacle.....	20	9	0	
Falkirk.....	0	10	0	
Glasgow.....	156	12	0	
Contributions, for				
<i>Africa</i>	3	10	0	
Do., for <i>Dove</i>	3	8	0	
Do., for <i>Jamaica</i>	1	10	0	
Do., for <i>Translations</i>	30	0	0	
Inverness.....	3	4	0	
Kirkcaldy.....	10	16	6	
Contributions, for				
<i>Translations</i>	3	6	6	
Montrose.....	5	1	0	
Less expenses.....	0	6	0	
	4	15	0	
Perth.....	14	9	2	
Contributions ...F. E.	2	6	0	
St. Andrew's.....	9	19	6	
Contributions, for				
<i>Dove</i>	1	16	0	
Stirling.....	12	4	6	
Contributions, for				
<i>Translations</i>	1	17	6	
Tobermory, for <i>Dove</i>	1	2	3	
Westray, Sunday School,				
for <i>Dove</i>	1	3	3	
IRELAND.				
Clonmel.....	0	5	0	
Dublin.....	1	11	0	
Easky.....	1	0	0	
FOREIGN.				
ASIA.				
Agra.....	198	5	0	
Ceylon—				
Colombo.....	131	14	7	
Kandy.....	106	18	2	
Matura.....	30	5	11	
Howrah.....	26	16	0	
WEST INDIES.				
Dahamas—				
Grand Cay.....	61	6	4	
Jamaica—				
Brown's Town and				
Bethany, for <i>Africa</i>	16	2	6	
Do., for <i>Jamaica</i>	27	0	0	
Trinidad.....	31	13	10	

Church Street, Blackfriars	5	9	4	Briddport—	£	s.	d.	Spark Bridge—	£	s.	d.
Harlington—				Collection	2	3	10	Fell, John, Esq., A.S.	5	0	0
Contributions	7	0	0	Gillingham—				Do., for Debt	20	0	0
Contributions	1	0	0	Collection	1	14	3				
Islington—				Contributions	2	6	3	LEICESTERSHIRE.			
Contributions	3	10	0	Do., for Dove	0	19	6	Leicester—			
Do., Sunday School	1	3	0	Weymouth—				Robinson, C. B., Esq.,			
John Street	42	0	0	Collections	11	4	0	for Debt	20	0	0
Contributions, for				Contributions	8	15	6				
African School	1	10	2	Do., Sunday School	10	0	6				
Maze Pond	13	11	0								
Prescot Street, Little				DURHAM.							
Sunday School, for				Hartlepool—							
Dove	0	10	0	Hunter, Mr. William	1	1	0				
Regent Street, Lambeth—											
Friend, for Debt	5	0	0	ESSEX.							
Spencer Place, Juvenile				Braintree—							
Association	4	5	10	Collections	14	8	2				
Totteridge & Whetstone				Contributions	1	16	6				
Wood, J., Esq.	10	0	0	Earl's Colne—							
Trinity Chapel, Sunday				Collections	3	10	11				
School, for Dove	0	10	8	Contributions	3	0	0				
Walworth, Horsley St.,				Malden	8	10	8				
Sunday School	2	5	7	Romford—							
Walworth, Lion Street	24	0	0	Sunday School	0	10	11				
				Terling—							
BEDFORDSHIRE.				Kemp, Mrs., A.S. two							
Bedford, Old Meeting				years	2	2	0				
(moety)	28	12	4								
Luton, Wellington St.,				GLOUCESTERSHIRE.							
Contributions, for				A Gloucestershire Tee-							
Clyton School	2	15	6	totaller	5	0	0				
BUCKINGHAMSHIRE.				HAMPSHIRE.							
Chesham—				Southsea—							
Collection	7	2	4	Edminson, Mr. John...	2	0	0				
Kingshill, Little—											
Collection	1	9	0	HERTFORDSHIRE.							
Contributions	3	14	6	Berkhamstead—							
Do., Sunday School	0	11	6	Baldwin, Mr.	1	10	0				
Stony Stratford—											
Contributions, for				KENT.							
Dove	1	7	3	Biddenden—							
				Sunday School, for							
CAMBRIDGESHIRE.				Dove	1	8	7				
Cambridge—				Edenbridge—							
Contributions, for Fe-				Contributions, for do.	0	13	0				
male Schools in				Gravesend—							
India	14	3	0	Sunday School, Pro-							
Do., for Dove	4	6	0	ceeds of Lecture ...	1	0	0				
Wisbeach—				Greenwich—							
Dawbarn, Thos., Esq.,				Lewisham Road—							
A.S.	1	0	0	Collection	4	2	4				
				Contributions	13	18	6				
DEVONSHIRE.				Do., Sun. Schools	3	0	0				
Bradninch—				Ramsgate—							
Collection	1	11	0	Kitson, George, Esq.,							
Contributions	2	15	7	for Debt	5	0	0				
Culmstock—				Sandhurst—							
Collection	1	4	0	Collection	9	2	0				
Contributions	0	4	6	Sunday School	0	8	0				
Exeter—				Smarden—							
Bartholomew Chapel—				Collection	3	0	0				
Contributions	4	18	4	Contributions	1	11	0				
Contributions	1	14	0	Woolwich, on account,							
South Street—				by Rev. John Cox	8	0	0				
Contributions	5	16	9								
Paignton—				LANCASHIRE.							
Friend to Missions ...	5	0	0	Liverpool—							
Torrington—				Negros' Friend So-							
Contributions, for				cietv, for Jamaica							
Dove	0	10	0	Theological Insti-							
				tution	10	0	0				
DORSETSHIRE.				Do., for Brown's							
Bourton—				Town Schools	10	0	0				
Collection	1	10	6								
Contributions	1	17	9	Rochdale—							
Do., for Dove	0	7	0	Kelsall, H., Esq., for							
Do., Sunday School	0	9	4	Debt	250	0	0				

	£	s.	d.		£	s.	d.		£	s.	d.
SURREY.				Westbury, Penknapp—				Irvine—			
Kingston	4	10	0	Collection	1	12	6	Cunninghame, W.,			
				Contributions	7	0	4	Esq., Lainshaw.....	10	0	0
				Do., for <i>Dove</i>	1	0	0	Pitaligo, New—			
SUSSEX.				Westbury Leigh—				Contributions, by Mr.			
Hailsham—				Collections	6	5	8	James Leslie.....	1	0	0
Collection, &c., for				Sunday School	0	14	4				
1847-8.....	5	12	0	Wotton Basset—							
				Contributions	1	10	0				
								FOREIGN.			
WARWICKSHIRE.				WORCESTERSHIRE.				AFRICA.			
Birmingham—				Bewdley, on account ...	1	7	0	Clarence	11	2	3
Hoby, J. W., Esq., for				Stourbridge—							
<i>Debt</i>	10	10	0	Dorricutt, Mrs., for				AMERICA.			
Leamington—				<i>India</i>	1	1	0	Montreal—			
Williamson, Mrs., for				Upton on Severn—				Cramp, Rev. J. M.,			
<i>do</i>	50	0	0	Barnard, Mr. W.	0	10	6	A.S.	1	1	0
								St. Helen's Street.....	1	10	0
				YORKSHIRE.				St. Morris' Street.....	1	18	10
WILTSHIRE.				Hull—							
Bradford—				Toft, Mrs., by Mr. T.				JAMAICA.			
Collection	3	0	0	Sykes	50	0	0	Annotto Bay—			
Contributions	11	0	4	Kilham.....	7	0	0	Collection	3	0	0
Bradley, North—								Boyce's Mount—			
Collection	1	10	2	NORTH WALES.				Collection (additional)	0	13	9
Calne—				ANGLESEA—				Jericho—			
Collection	2	19	8	Bontrypont—				Collection	6	8	5
Sunday School, for				Collection	0	10	0	Contribution.....	0	16	0
<i>Dove</i>	0	5	6					Kingston—			
Chapmanslade—				DENBIGHSHIRE—				East Queen Street, for			
Collection	0	15	0	Llanfyllin, for <i>Dove</i>	0	8	0	<i>Africa</i>	27	5	9
Chippenham—								Do., for <i>Haiti</i>	15	0	0
Collection	1	10	0	SOUTH WALES.				Hanover Street, Mavis			
Contribution	0	10	6	MONMOUTHSHIRE—				Bank, and Mount			
Crockerton	2	2	9	Henllys, Zoar—				Charles	5	0	0
				Collection	0	14	6	Mount Hermon—			
Devizes—				Contributions	0	7	6	Collection	6	4	6
Collections.....	13	14	7					Contributions	0	4	6
Contributions	10	12	9	RADNORSHIRE—				Mount Nebo—			
Do, Juvenile Society	7	7	0	Bwlchysarnau (1847-8)	1	0	0	Collection	2	10	6
								Peaceful Retreat—			
	31	14	4	SCOTLAND.				Collection	0	8	10
Less expenses	0	17	0	SCOTLAND, on account,				St. Ann's Bay—			
				by Rev. P. J. Saffery...	90	0	0	Collection (additional)	4	10	3
Melksham—				Aberchirder—				Contributions	0	12	0
Collections.....	6	3	5	Contributions, for				Smyrna—			
Contributions	22	16	3	<i>Dove</i>	0	8	6	Collection	3	14	6
Do., for <i>African</i>				Bonnyrigg—				Stacey Ville—			
<i>Schools</i>	2	0	0	Contributions, for				Contribution.....	1	0	0
Do., Juvenile Asso-				<i>Dove</i>	2	0	0	Yallahs—			
ciation.....	3	7	6	Coldstream—				Collection	2	0	0
Semley—				J. B.	0	10	0				
Collection	2	0	3	Glasgow—				VAN DIEMAN'S LAND.			
Contributions	0	10	0	Ainsworth, Miss, for				Launceston, by Rev. H.			
Warminster—				<i>Debt</i>	5	0	0	Dowling.....	5	0	0
Collection	6	2	3								
Contributions	8	13	7								

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq. M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in Edinburch, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

AT WORK.

As the last Chronicle was taken up by a report of the Annual Meeting, we are a month in arrear of the intelligence. By shortening prefatory remarks, we shall endeavour to keep pace with the correspondence of the agents.

Except one was furnished with great mechanical knowledge and skill, the sight of some useful machine would yield no great amount of pleasure. Knowing little, or next to nothing, of its construction, or the result of its working, it would be little else than a puzzle. But let us only see it at work, and if there be no great complexity of parts, and the product be easily traceable from the beginning to the end of the operation, we should feel deeply interested, especially if that product were truly useful.

Well then, reader, see the Irish Mission at work. It is no very complex affair. Schools, readers, and gospel preachers, are its component parts. What follows shows the result of two months' working since we last exhibited its operations. We do not ask your verdict; we are pretty sure what that will be. Old friends will rejoice to see it working still, and not working in vain. New friends, and such are springing up every day, will find their sympathies thoroughly interested, and feel perhaps, some regret that they did not look at it sooner. To all we say,—see it at work!

Our friends will be glad to know that Mr. BATES has arrived safely in America, and been kindly received by the brethren in New York. The following lines afford a brief sketch of the chief incidents of

THE VOYAGE.

I left Liverpool on March 17, and after a favourable passage of twenty-eight days, landed in New York. We had rather more than three hundred passengers, principally from the Emerald Isle. We had no fever; small-pox, however, broke out some few days before we arrived at New York; and during the passage eight persons died.

I was enabled to preach on deck every sabbath except the first, when I was ill; tracts were distributed, and several of the passengers expressed the gratitude they felt for the unexpected privileges they enjoyed.

We also had an Irish priest with us, coming from the north of Ireland, to settle in this land. He collected his people twice, and spoke to them a few minutes, but in his address there was nothing about Jesus, or the way of salvation through him. He was gambling with some of the passengers nearly every day. When those poor people who died were ill, they sent for him to give them the rites of the church, and in two or three cases he complied; but as regards the others he said, "They are just as well without them

as with them;" and refused to go, saying, "I will not endanger my life for them, let them die and be thrown overboard."

Popery is ever the same. Opposed to the Bible, injurious to society, and ruinous to the souls of men. It is high time that Christians of every name laboured to spread the gospel, and by this means seek the destruction of the man of sin.

Mr. ECCLES is not without encouragement at Belfast. He is slowly, but surely, making his way. There have been many additions to the church, and it is pleasing to find that most of them are likely to be useful, of which the following extract gives

A PLEASING EXAMPLE.

I had last week the happiness of again administering the ordinance of Christian baptism. The subject was an excellent young lady, originally a presbyterian, and a member of the Secession church in Scotland. She is now residing in this town, and as she takes a very active part in the sabbath school, is likely to be eminently useful. Two other candidates have been proposed.

Mr. BROWN, of Coleraine, writes June 1, and from his letter it is evident that he is not labouring in vain.

SYMPTOMS OF SPIRITUAL LIFE.

As a church we have rest and are edified, and I trust, walking in the fear of the Lord and the comforts of the Holy Ghost, are multiplied.

Last Lord's day I had the pleasure of baptizing a young woman who gave very satisfactory evidence of faith in Jesus. Many were present, and were not only attentive, but deeply serious and solemn. This is now the *thirteenth* I have baptized since this time last year. *Seventeen* have been added to the church during that period; and after all losses by death and removals, we have a clear increase of *nine*. The congregations also have greatly increased.

A few extracts from Mr. McKee's letters for the past three months will show what is doing in the country about Easky and Coolaney, to which he has been recently appointed, thereby relieving Mr. Hamilton of the care of that portion of his previously too extended district.

GOOD SIGNS.

There is an increasing number coming out both to the Lord's day morning service, and the Sunday school. At the former we have generally about sixty; at the latter about thirty. Some of the Sunday scholars are Romanists.

I baptized two on the 24th March, and we shall soon have other accessions to our numbers. Those who have been added to us are steady and zealous, and are useful in their own place. We have sixteen in fellowship.

SPHERE OF OPERATIONS.

The number of preaching stations, including Easky and Coolaney, is eleven, spreading over nine parishes. They are distant from one to fifteen Irish miles. At most of these places Romanists attend; in some cases they compose a *fourth* part of the congregation. Many of them have asked for and obtained copies of the word of God.

MORE FRUIT.

On Wednesday last, May 17th, I baptized three persons, making an addition of *seven* members since January. A few more have been proposed for baptism, of whom I hope well; but we wish to act with the utmost discrimination and care, and shall wait a little longer before taking the decisive step. The sabbath school continues to increase.

INSTEAD OF THE BRIAR THE MYRTLE TREE.

I have had more Romanists this month than ever, some of whom I have reason to believe never before heard the gospel of the blessed God. I have conversed with many of them, and find there are more "heretics"

in this part of the county than the priests imagine. I have had preaching engagements in *twenty-two* places since my last letter. We have got up weekly meetings for prayer, and on the first Monday read missionary intelligence in order to make the members acquainted with the progress of the cause of God throughout the world. My congregations have varied from ten to sixty.

The intelligence from Ballina is of the same cheering character as it has been for these few past months.

THE GOOD WORK GOES ON.

I have had lately many trials, which are, however, nothing when compared with the mercies I have received; and I do not reckon as the least of these, that a number of the poorest and most ignorant Romanists have become sincere and affectionate disciples of Jesus Christ. Others are anxious to enter the fold of which the Lord Jesus is the great Shepherd. Six have applied (April 2) for baptism and membership within these few days.

HOPES REALIZED.

On Tuesday last, April 18, I baptized three converts from popery. They all appear to be truly pious. Two of them live near brother Pugh, and were recommended by him. He thinks two more, from the same locality, will soon join the church. The chapel was well filled on the occasion, and all seemed to hear with the greatest attention.

A PLEASING THOUGHT.

The word seems to have more power lately, and the Divine presence more generally felt. *It struck me that some pious people were praying for us*, as our chapel was crowded, writes Mr. H., May 22, the last two Lord's days. We had about twelve from A. Pugh's neighbourhood. The good work seems to extend there.

I received a box of clothing a short time ago. I soon caused some of the rags with which our poor people were covered to disappear.

A few examples of the diffusion of the truth gradually lessening the power of the priesthood and the confidence cherished by the deluded peasantry in the efficacy of the rites of the church, will serve to illustrate the operations of the Mission. The readers' journals supply them abundantly. Want of space makes selection both necessary and difficult.

THE SEED HIDDEN, BUT NOT LOST.

I visited a young man, (writes R. MOORE,) who was very ill, and thought to be dying.

The priest was brought to him. A few days ago he told his mother that he had no confidence in what the priest had done for him. *I gave him a Bible two years ago.* It appears the word did not return void. I exhibited Christ to him as the Saviour of sinners. He told me that he was truly thankful for the prospect of recovery, but that if he was dying, he would put no trust in what priest or any man could do for him, but in Christ alone, whose blood was sufficient to take away all sin.

HOPE IN THE YOUNG.

I visited the schools lately, (writes PAT. BRENNON,) and they were very thronged. In Cloghen there were 230 present, and more than 100 committing Scripture to memory. This school has been opposed by the priests many years, but their power is getting weaker every day. The parents begin to see how little they can do for soul or body either.

A QUESTION AND AN ANSWER

A few days ago I was reading in the house of a Romanist. One of the women present asked, "If the priest would come on us now, what could we do?" The man made answer and said, "I would not care if all the priests in the county were present; I will never be kept by any man from hearing the word of God."

AN INTERESTING LETTER.

Last week I had a note from a man to whom I had often spoken about the wickedness of the priests in keeping the Bible from the people. In his note he says, "I hope you will get a Bible for me: I have been too long a slave to the priest, believing all he said was right. But now I see the need of my reading and thinking of the word of God as often as I can for myself." I mention this to show that we need not be discouraged, for if we call the people's attention to God's word, he will bless the effort in his own time.

EXTREME UNCTION OR CHRIST'S BLOOD.

I paid a visit (observes ENEAS McDONNELL) to a relation of mine, who seemed to be dying. While conversing with him, his wife told me she was very uneasy on account of the priest not coming according to his promise. I asked the sick man whether he believed that there was more virtue in the oil that was in the priest's pocket, than in the blood of Jesus Christ. He replied, "I believe the blood of Jesus;" but added, "It is an old practice to which my forefathers attended with great care, but I do not mind whether I am anointed or not." He died the next day, and the priest was too late, for death had taken place before he came.

We can understand Christian persons in this country, adhering, in spite of

their convictions, to systems in which they admit much error exists; but that in Ireland, where the doctrine of sacramental efficacy is the pillar and ground of a system, full of what they themselves call "damnable errors," there should be found protestants, of any intelligence, more anxious to propagate these errors than the truth as it is in Jesus, and who try hard to extinguish the efforts of those who are labouring to diffuse that truth, is indeed passing strange. What follows is surely a specimen of

ANOTHER POPERY.

I write to inform you, (says E. McD., to his superintendent,) that the Rev. Mr. H. repeated his visit to the school while I was absent at Ballina. He tried, for more than an hour, to persuade my wife that she was in an awful situation because her children were not baptized. She told him they should be sprinkled on the spot, if he could show her from the Scriptures that it was her duty. He then got quite angry with her, and spoke of you in terms, I am sorry to say, very unbecoming a Christian gentleman. He then went on to W. B.'s, and got the address of the lady to whom the property belongs, threatening to use his influence with her to induce a withdrawal of her patronage. The priests are leaving us quiet; but when we hoped for peace, another war springs up.

Mr. MULHERN's district continues to yield great encouragement. Amidst political excitement, and opposition from some who ought rather to help, he pursues his course, and God is blessing the word.

EBBS AND FLOWS.

In my last letter I informed you that I had baptized four persons at Conlig; and now I have again to state that last week, May 1, four others were baptized and added to the church. Of these eight, four are from the station at Dundonald; and we expect more will soon follow.

While we are thus, by the blessing of the Lord, having our numbers increased, we are constantly subjected to loss by removals and emigration. As a church, however, we enjoy peace. Brotherly love continues among us.

PROPER INFERENCES.

I have great pleasure, (Mr. Mulhern writes again, June 10,) in informing you of the baptism of two more of my hearers at Dundonald. Residing seven miles distant, they cannot often unite with the church at Conlig, but they will be useful in their own locality.

It is encouraging to see these few coming out from the mass, from time to time, and professing the doctrine of the cross. But we

must not conclude that our labours are no farther owned than in these cases. I have reason to believe that at my different stations, sinners are savingly converted to God, who, on account of distance and other causes, are not united with us. But they will be found among the church of the Firstborn when gathered together in glory.

During Mr. Bates's absence, Banbridge has been chiefly supplied by Mr. A. Hamilton, brethren Mulhern and Eccles going over occasionally. By this arrangement, that young and promising interest suffers no injury from the pastor being away. Mr. HAMILTON describes the state of things as he first saw them.

FIRST IMPRESSIONS.

I found the church in a thriving condition, really getting on well. Many are the tokens of the Divine approval, and of success on the efforts which have been made to diffuse the

truth. In the preaching room the average attendance is about sixty on Lord's days, and about thirty at the week-night service.

ABOUT THE SCHOOL.

The average number of children in regular attendance is from fifty to sixty, and it is one of the largest in the town. The teachers are active, united, and zealous, and bid fair to be useful, not only in the church, but in the world.

ENCOURAGING ADDITIONS.

On the 15th of April, I baptized a young woman in the river Ban. She was formerly an episcopalian, and has met with much opposition from her husband. I have, however, called on him, and he has since attended with us at public worship. On the 1st of May I baptized another, who has since been added to the church. I expect before the month expires, to baptize two more. These additions encourage us. They show that God is blessing his word. May we be more thankful and zealous.

POSTSCRIPT.

Most of our friends are aware that the Secretary received a pressing invitation from the Committee of the Foreign Mission, to take office as colleague with Mr. Angus. To that invitation the most serious and prayerful consideration was given. Finding himself unable to determine what was *duty*, the matter was left to referees; and Drs. Price and Cox, Rev. J. Burnet and W. B. Beddome, Esq. kindly consented to act. The case of the Mission was stated by Rev. J. H. Hinton, that of the Irish Society by Mr. J. Sanders, and the secretary laid a written document, expressive of his own views and feelings before the brethren. Their decision was that his present post ought to be retained; and in that decision he heartily concurs.

JOSEPH TRITTON, Esq. having accepted the office of Treasurer in April last, felt it right to withdraw his consent until it was decided who was to be his colleague. We have now to announce, and with the greatest pleasure, a feeling in which all our friends will cordially share, that Mr. TRITTON is the Treasurer of the Baptist Irish Society.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London, W. Bugly, jun.....	0	10	6	Broughton and Wallop, by Rev. W. Miall	4	8	8
John Street, by Mr. Elsey	15	0	0	Andover.....ditto.....	3	17	6
Lion Street Auxiliary, by S. Watson,				Beaulieu Rails	1	10	0
Esq.....	12	0	0	Lymington.....ditto.....	3	9	0
Horsley Street, by Rev. J. George ...	5	8	11	Newport, Isle of Wight	2	15	0
M. N. by Rev. J. Angus.....	2	0	0	Portsea.....ditto.....	1	17	6
H. H. by Rev. S. J. Davis.....	1	10	0	Romsey.....ditto.....	1	8	0
McDonald's Stock, by S. Watson, Esq.	13	10	0	Southampton.....ditto.....	1	16	2
Huntingdon, M. Foster, Esq. (2 years)....	1	1	0	Biggleswade, Foster, B. Esq.	1	1	0
Houghton, Brown, Mr. and Sons.....	3	0	0	Milton, by Miss Dent.....	1	10	0
St. Ives, a Few Friends	0	17	6	Woodhurst, Ekins, Mr.....	0	10	0
Nottingham, Felkin, Mr. W.....	0	10	0	Bluntisham, collection	9	4	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.